Contents

Preface

Book: My Work on Islam – Volume Four

All praise is due to Allah, the Lord of all the worlds. Peace and blessings be upon the Leader of all Prophets and Messengers, and upon his family and all his companions.

This volume has been translated into English through ChatGPT, and a brief review has been done to ensure the translation is accurate.

This fourth volume is essentially the essence and distilled summary of all previous volumes of My Work on Islam. It presents the fundamental basis that clarifies the boundary between faith (iman) and disbelief (kufr) — so that every person of understanding may recognize where faith truly begins and what its minimum, essential level is.

Across all my volumes, the central objective has been to kindle the light of maʻrifatullah (recognition of Allah) within the human heart, for the root of faith is this recognition. When the

heart comes to truly know its Lord, servitude, obedience, love, and fear all return to their real meanings. Without this knowledge, acts of worship become mere rituals; but when ma‘rifah is attained, even a small deed becomes illuminated with the light of iman.

This book guides the reader towards that very recognition — the kind that turns a person away from creation and directs him to the Creator; that teaches the reality of servitude; and that unites both the outward and inward life under the worship of the One Lord.

If the previous three volumes carried the details, then this volume is their soul — the core of their wisdom and the central point of their message. My effort is simply that the reader understands that iman is not merely verbal affirmation, but a state of the heart that arises after recognizing the Lord — a state that draws the servant closer to Him.

O Allah! Accept this humble effort in Your presence, and grant us true faith, divine recognition, and sincerity. Ameen, O Lord of the worlds.

✍ A humble servant of knowledge and faith,
Adnan Khan

—

Avoiding sins and doing good deeds is not the real objective; rather, the real priority is to attain Allah.
When a servant attains Allah, then Allah Himself forgives his sins, grants him the ability to do good deeds, and rewards him with eternal recompense.
But the one who remains deprived of Allah — there is no one to forgive his

sins; neither can punishment reform him, nor can illness purify him. Therefore, the main effort should be that the servant attains Allah.
He should always continue the prayer and request for guidance, consider Allah as the Absolute Ruler and the creation as His subjects, and try to draw closer to Him by acting upon Allah’s commands according to his ability.

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Difference Between a Man and Disbelief: The Prayer and Seeking of Guidance

Seeking guidance is obligatory upon every jinn and human being.
The reason is that all of us are in need of Allah for guidance, and we are dependent upon it.

Difference Between Man and Disbelief: The Prayer and Seeking of Guidance

The real difference between a human being and disbelief is “the prayer and seeking of guidance.”
Whoever has the desire for guidance in his heart eventually finds the path of truth, and the one who is heedless of this desire continues to wander in darkness.

The Misguidance of the Polytheists of Makkah

Instead of praying for guidance, the polytheists of Makkah said:

"وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ"

(الأنفال 8:32)

Instead of saying:
“O Allah! If this is the truth, then guide us to it,”
they said:
“If this is indeed the truth from You, then rain down stones upon us from the sky or bring us a painful punishment.”

This was a sign of their stubbornness and indifference towards guidance.

Likewise, the heedlessness of the disbelievers regarding guidance is described in Surah Al-Muddathir:

"َمَا سَلَكَكُمْ فِي سَقَرَ (42)

َقَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (43)

َوَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ (44)

َوَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ (45)

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ (46)

حَتَّىٰ أَتَانَا الْيَقِينُ (47)"

(المدثر 74 :42–47)

The reason the disbelievers will enter Hell is that they had no concern with truth and falsehood.
They had no desire for guidance.
Their entire lives passed in play and heedlessness, to the extent that even at the moment of death they did not understand that life continues after death, and that one must send something forward for that life — such as feeding the poor.

The Prophet ﷺ said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

(ابن ماجہ - 224)

Translation:
“Seeking knowledge (duʿā for knowledge) is obligatory upon every Muslim.”

Status:
This ḥadīth is weak, but this wording (طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ) becomes authentic due to multiple routes and supporting narrations. (IslamOne App)

Divine knowledge is guidance.

Importance of Seeking Guidance in Hadith

The Messenger of Allah ﷺ narrated Allah's statement:

"يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ

فَاسْتَهْدُونِي أَهْدِكُمْ"

(صحيح مسلم، حديث 2577)

“O My servants! All of you are misguided except the one whom I guide.
So seek guidance from Me, and I will guide you.”

Prayer and the Du‘ā for Guidance

The Messenger of Allah ﷺ said:

"إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلَاةِ"

(صحيح مسلم، حديث 82)

Meaning:
"The difference between a man and shirk and disbelief is the abandonment of prayer for guidance."

The commentators have translated this as “the abandonment of prayer,” but this is tafṣīr bil-mithāl (interpretation by example).
The real intended meaning is the abandonment of the du‘ā of guidance, because prayer itself is composed of the du‘ā for guidance — as the central supplication of Surah Al-Fatihah is:

"َ◌اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ"

Similarly, in the verses of Surah Al-Muddathir,

"لَمۡ نَكُ مِنَ الۡمُصَلِّيۡنَ"

essentially means:
"They remained heedless of the du'ā for guidance."

Conclusion

The characteristic of a disbeliever is that he never prays for guidance throughout his entire life.

In contrast, the quality of a believer is that he remains a seeker of guidance until death,

and at least once in his lifetime he surely asks Allah for guidance.

The Messenger of Allah ﷺ would frequently make this supplication:

"يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ"

“O Turner of the hearts! Keep my heart firm upon Your religion.”

Hazrat Anas (RA) narrates:

I said: “O Messenger of Allah! We have believed in you and in what you have brought.
Do you still fear for us?”
The Prophet ﷺ replied:

“Yes. Indeed, hearts are between two fingers of Allah;
He turns them however He wills.”
(جامع الترمذی، حدیث 2140—حسن)

And Allah knows best.

Majaz and Attributed (Metaphorical) Ascription

Introduction

In language and expression, sometimes words are not used in their real meaning but point toward some other meaning. This method is called majaz (metaphor). It is very

important in the style of eloquence because it clarifies the reality behind appearances and takes a person away from superficiality toward deeper truth.

1.

Definition of Majaz

Linguistic: In Arabic, majaz means “a passageway” or “a place to pass.”

Technical: The use of a word or sentence in a meaning other than its original (real) meaning, provided that some connection or indication exists between the two.

“The lion has come → If the real lion is meant, this is reality.

“The lion has come” → If a brave man is meant, this is metaphor (because of similarity in bravery between a lion and a man).

2.

The Meaning of Ascription (Isnād)

Isnād means to attribute an action or quality to something.

Example: “Rain fell.” → Here the act (falling) is attributed to the rain.

3.

Metaphorical Ascription (Majāz ‘Aqlī)

When an action or quality is attributed to something other than the real doer.

Example: “The book speaks.” → In reality, the book does not speak; its content speaks.

The Difference Between Reality and Metaphor

Reality: What appears outwardly is the same as the truth.

Metaphor: Something appears outwardly, but in reality something else is intended.

Examples from the Qur’an

1. Calling the farmer "the one who causes growth"

َأَفَرَأَيْتُم مَّا تَحْرُثُونَ، أَأَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُون

(الواقعہ: 63-64)

Outwardly, the farmer is called the one who grows (the crop), whereas in reality the One who makes it grow is Allah.

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2. Calling idols “those who mislead”

ِ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاس

(ابراہیم: 36)

Ibrahim (A.S.) said: “O my Lord! These idols have misled many people.”

In reality, idols mislead no one; rather, people’s illusion and Satan’s deception are the cause.
And Allah, being the Creator, Owner, and Just, is the true cause.

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3. Calling the book “one that speaks”

هَذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ

(الجاثیہ: 29)

The book is called “speaking,” although in reality its written content gives testimony.

The Relationship Between Reality and Metaphor

All these examples show that metaphor has a deep connection with reality.
Allah alone is the true doer, but to manifest His power He causes things to appear through created means.

Linguistically, majaz means “a passageway.”

It is as if Allah’s power appears to pass through the path of His creation.

Based on this, all attributions to creation are metaphorical attributions.

Therefore:

The mercy of creation,
helping,
hearing, etc.,
are all in reality reflections of Allah’s attributes and power, and their

attribution to creation is only metaphorical.

From this the truth of ٱلْحَمْدُلِلّٰه ◌ِ (“All praise is for Allah”) also becomes clear — why every praise and every perfection truly belongs only to Allah.

Creation’s existence and its qualities appeared — creation helps, hears — and these qualities exist (in name) for the Creator as well.
Because of this, the need arose to distinguish between Creator and

creation, which is known as the issue of Tawheed and Shirk.

I have explained this in detail in my article “Al-Ḥamdulillāh.”

Here is a brief summary:

1. Perfect vs. Limited

Allah’s every attribute is perfect and unlimited, whereas every attribute of creation is limited.
Example: Allah has complete knowledge and power over all things, while human knowledge and power are limited.

2. Beyond Means vs. Under Means

Allah’s action can appear without any means, whereas creation is always dependent on means.
Example: Allah can grow crops without rain, but the farmer relies on means (seed and water).

3. Independent vs. Dependent (Intrinsic vs. Given)

Allah’s attributes are intrinsic and independent, while the attributes of creation are given and non-

independent, entirely under Allah's will.
Example: Allah's knowledge and power have always existed and are intrinsic, but creation's knowledge and power are dependent and bestowed.

Thus, creation's attributes are limited and under means.
This is why when help is sought from creation, there is a need for evidence that the help being requested is within its knowledge and power.

Majaz has many forms which scholars have detailed in books of rhetoric.
Since mentioning all of them will make this article long, refer to scholars for details.

The Wife’s Obedience and Metaphorical Ascription

In Islam, a woman obeys her husband, but this obedience is because of Allah’s command.

In reality, true obedience is to Allah.

Obedience to the husband’s lawful orders is metaphorical; in reality, the woman is obeying Allah.

As the Qur’an says:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ

(يوسف: 40)

“Judgment belongs only to Allah. No one besides Allah is a ruler.”

Outwardly it appears as obedience to the husband, but in reality it is obedience to Allah → metaphorical ascription.

But non-Muslims object that “Islam made the woman a slave of her husband.”
The issue is that they do not understand the difference between reality and metaphor.
They consider metaphor to be reality.
This superficial thinking is the real reason for their misguidance.

Misunderstandings of Non-Muslims

Non-Muslims often fall into misguidance because they do not understand the difference between reality and metaphor.
For guidance, they rely only on experiments, observations, and common sense, and whatever appears outwardly, they consider it the actual truth.

Example: “Water quenches thirst.” → This seems correct through experience, but in reality water does

not quench thirst by itself; Allah placed this effect in it.

If water existed by itself, then it should have complete power and control over all things. Since this is not the case, clearly everything is functioning under the system of a Creator.

But when the weakness of water becomes clear to them, in order to soothe themselves and avoid the truth, they say:
“This system is running on its own,”
or
“Nature (dahr/time) is running it.”

If dahr is really running the system, then dahr must be accepted as having perfect knowledge and power — which are the very qualities of a Creator.

Thus, while denying the Creator, they are actually accepting His attributes — but remain trapped in deception and stubbornness.

Therefore, non-Muslims “consider metaphor to be reality” and deny the Creator, saying: “This system runs by itself.”

This superficialism (depends only on observation and experiment) throws them into the darkness of disbelief.

Conclusion

Majaz and metaphorical ascription teach us that what appears outwardly is not necessarily the reality.

The true reality is that all powers and means of the universe are subject to Allah’s command.

If a person considers only outward metaphor to be reality, he will fall into misguidance.
But if he looks toward reality, he will attain the light of faith.

And Allah knows best.

The Issue of Tawheed and Shirk:

اَلْحَمْدُ لِلّٰهِ

(All praise is exclusively for Allah.)

Creation is a manifestation of Allah’s attributes and praises. For example, creation is a manifestation of Allah’s attribute of being the Creator. Likewise, creation shows mercy, helps one another, listens, etc., and Allah also listens, shows mercy, and helps. Now, the real praise belongs exclusively to Allah. Creation is a manifestation of Allah’s attributes, but their existence and qualities have come into being. Therefore, we need to differentiate between the Creator and the creation. This distinction is

known as the issue of Tawheed (monotheism) and Shirk (polytheism).

The Barelvis (Ahle Sunnat) made this distinction by stating that Allah’s essence and attributes are inherent (ذاتی), while the attributes of creation are bestowed (عطائی).

However, this distinction is incomplete because, based on this definition, even the polytheists of Makkah would not be considered polytheists, as they also believed in Allah as the Creator and considered their deities to be Allah’s creation (i.e., bestowed attributes). In fact,

some even regarded them merely as intercessors. Yet, despite this, the Qur’an and Hadith still declared them mushrik (polytheists).
If this distinction were valid, only the Zoroastrians (who believed in two creators, one of good and one of evil) would be considered polytheists.

"And if you ask them (the polytheists), ‘Who created the heavens and the earth?’ they will certainly say, ‘Allah.’" (Az-Zumar - 38)

There are many such verses.

Even in Sahih Muslim, it is found that they considered their deities bestowed (عطائی).

Narrated by Abbas (رضي الله عنه), he said:

The polytheists used to say:
"(O Allah) We are present, You have no partner."
He said: Then the Messenger of Allah (ﷺ) would say, "Woe to you!

Stop! Stop (right here)."
But they would continue saying:
"Except for one partner who is Yours, You own him, but he does not own You."

They used to say this while performing Tawaf (circumambulation) of the Kaaba.
(Sahih Muslim - 2815)

Therefore, this distinction is incomplete.

The Three Differences Between the Creator and the Creation:

1. **Perfect vs. Limited:**

Allah’s attributes are perfect, while the attributes of creation are limited.

For example, Allah’s knowledge is complete, whereas the knowledge of creation is limited.

To attribute complete knowledge of the unseen to creation is Shirk.

Predestination (Taqdeer) is a manifestation of Allah’s perfect knowledge, perfect power, grace, and justice.

The attribute "Ar-Rahman" (The Most Merciful) encompasses all creations,

signifying perfection. Therefore, creation cannot be called "Ar-Rahman," and it is prohibited to name a creation "Ar-Rahman."

Hadith:
A bird came and sat on the edge of the boat, then pecked at the sea once or twice. Seeing this, Khidr (عليه السلام) said: "O Musa! My knowledge and your knowledge combined have reduced (in comparison) to Allah’s knowledge just as much as this bird has taken from the sea."
(Sahih Bukhari - 122)

If any created being were to possess perfect knowledge and perfect power, then that being would necessarily be the Creator of the universe. This reasoning is given in Surah at-Talaq, verse 12.

2. **Beyond Means vs. Dependent on Means:**

Allah is not dependent on means, whereas the attributes of creation are dependent on means.

Allah says in the Qur’an:
"He is the Originator of the heavens and the earth without any precedent, and when He decrees a matter, He only says to it, ‘Be,’ and it is." (Al-Baqarah - 117)

Prophets receive limited knowledge of the unseen through revelation (Wahi) and miracles, which are specific means.

However, these means are not under the discretionary control of the Prophet.

If miracles were at the Prophet’s discretion, he would have used them to access all knowledge, making his knowledge complete, which contradicts the first distinction (complete knowledge for creation = Shirk).

3. **Independent vs. Dependent:**

وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝

"And you cannot will except that Allah, the Lord of the worlds, wills." (At-Takwir - 29)

Allah’s essence and attributes are inherent, eternal, and independent.

Whereas creation is not independent but rather subject to Allah’s will and decree.

Creation is not completely free in its choices.

For example:

A medicine only provides healing if Allah wills.

Creation can only help within the limits of natural means, subject to Allah’s will.

The deceased in graves are completely unaware of our calls until the Day of Judgment (Ahqaf - 5), so how can they help?

Additionally, there must be evidence proving that the deceased have some means of hearing and helping.

Allah is completely independent in His decisions and is not compelled by any intercession. He decides based on His grace and justice.
So, we are utterly powerless before Allah’s decrees, as a result, only Allah is worthy of worship.

Note:
This third distinction also leads to the discussion of Taqdeer

(predestination). I have written two previous posts about it.

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Note: In the first two distinctions, the classification of Dhaati (intrinsic) and Atai (granted) is inappropriate.

The attributes of creation are neither Dhaati (intrinsic) nor Atai (granted) in an absolute or perfect sense.

Likewise, the attributes of creation are neither Dhaati (intrinsic) nor Atai (granted) in a way that makes them

Mafouq al-Asbab (beyond means and causes).

Note:

Since the knowledge and power of created beings are both under the means (matahat al-asbab) and limited, it becomes necessary to require evidence to determine whether the thing for which they are being called upon actually falls within their knowledge and power or not.

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The Expression of "◌ُلَا إِلٰهَ إِلَّا اللّٰه"

The ways to express "La ilaha illa Allah" were revealed through angels to the Prophets (عليهم السلام) and were completed upon Muhammad (ﷺ).

Now, the Qur’an and Hadith serve as Allah’s legislative commands until the Day of Judgment and are the proper ways to express "La ilaha illa Allah."

The Qur’an itself is a miracle, and any sincere seeker of truth can study it to confirm that it is not a human creation.

Therefore, no more prophets or messengers are needed, as previous messengers performed miracles to convince people that their messages were truly from Allah.

The Qur’an and Hadith emphasize the importance of evidence in matters of faith. Self-invented methods of expressing "La ilaha illa Allah" are not acceptable to Allah.

Note:

All creation is only metaphorically attributed (اسنادِمجازی) compared to Allah.

For example:

If a person helps another within natural means, this help is metaphorical because true help comes from Allah.

Allah has already planned everything, and His decree is final.

Before seeking help from creation, one must have the correct belief that only Allah is the real Helper, and if

Allah wills, creation may grant help through natural means.

Seeking help from creation is conditional upon a valid Islamic proof.

Hadith:
"Whoever does not thank people (according to Islamic teachings) does not thank Allah."

The one who helps should also thank Allah for being granted the opportunity to assist someone, as it is a favor from Allah.

Note:
The essence and attributes of Allah are beyond our imagination, and we, as creation, cannot fully comprehend the reality of Allah.

For example:

A human has an ear; this is called mabda (origin).

When a sound reaches and strikes the ear, this is called kayfiyyah (manner/process).

Awareness of the sound occurs; this is called natijah (result).

We know all three aspects regarding a human, but concerning Allah, we do not know mabda (origin) and kayfiyyah (manner/process); we only know the natijah (result), which is that Allah is aware of our calls and voices.

We are religiously obligated to acquire the necessary knowledge of

Allah—just enough to conclude, while understanding the meaning of worship, that we are utterly weak and powerless before Allah's decisions. As a result, there is none worthy of worship except Allah. This level of knowledge of Allah is what He has approved for us. Now, the ways to express this divine knowledge, La ilaha illa Allah, are mentioned in the Quran and Hadith, and we must express it accordingly.

It is inherent in human nature to be self-centered and greedy. A person is extremely eager for his own benefit and well-being. This nature is not

inherently harmful; however, when it is combined with ignorance (neglect of recognition of Allah/polytheist), it becomes harmful. On the other hand, when Tawheed (monotheism) is included, this very nature transforms into something beneficial. Even due to his natural disposition, a person will be compelled to turn toward Allah.

And Allah knows best.

The Doctrine of Tafwid (Delegation)

This is a false doctrine that asserts that Allah has granted certain powers and affairs to specific creations (such as Jesus, Muhammad ﷺ, Ali ؓ, etc.),

and that they manage and control the universe according to Allah's command.

The greatest harm of this belief is that hopes and expectations shift away from Allah and onto creation, which is not acceptable to Allah. A true believer should consider themselves dependent solely on Allah and place their trust in Him.

Distinction Between the Creator and Creation in the Issue of Tawhid (Monotheism) and Shirk (Polytheism)

A distinction has been made between the Creator and the creation in matters of Tawhid and Shirk:

Perfect vs. Limited

Beyond Means (Mafawq al-Asbab) vs. Subordinate to Means (Mahta al-Asbab)

Independent vs. Dependent

The Qur’an and Hadith emphasize the importance of evidence. I have already posted about the three types of Islamic proofs (shar‘i daleel).

If someone attributes metaphorical authority (majazi ikhtiyar) to a created being, which is:

Limited

Within the scope of means (asbab)

Dependent on Allah’s will (i.e., Allah can revoke that authority at any time)

Then, even in such a case, shar‘i daleel (Islamic evidence) is necessary to establish:

1. Which metaphorical authorities have been granted? Because claiming absolute complete authority is Shirk.

2. What means (asbab) are used to exercise those authorities?

If there is no evidence for these, then such a belief falls under bid‘ah (innovation).

Whoever deliberately fabricates lies against Allah and His Messenger ﷺ will have Hell as their abode.

However, there are explicit evidences in the Qur’an and Hadith regarding those in the grave stage (qabr stage), which state that they remain unaware of our calls until the Day of Judgment:

“And they are unaware of their supplications.” (Surah Al-Ahqaf 46:5)

For hearing, what device or means is used? For helping, what device or means is used? Separate Islamic evidence is required for these.

Even believing that rain occurs due to the movement of stars is prohibited because there is no Islamic evidence for it. Thus, such statements are forbidden.

Metaphorical Authorities That Are Proven by Islamic Evidence

For those living in this world, limited metaphorical authorities have been

granted, which are subject to Allah’s command and control.

For example:

Medicine has the effect of healing.

The correct Islamic belief about this is that:

Medicine’s healing effect is limited.

The medicine itself must be used (which is a sabab or means).

Healing remains under Allah’s control—He may make the medicine effective or render it ineffective.

This ensures that hope and expectations remain purely directed toward Allah—this is called tawakkul (trust in Allah).

Medicine is considered a legitimate means only when there is Islamic evidence for it, but in reality, medicine itself is zero.

(However, emotions like fear or hope in medicine (creation) can naturally

arise, and since they are involuntary, they are excused.)

The meaning of saying Bismillah before any action is that only with Allah’s help will the task be accomplished.

Summary of This Entire Post

1. The existence of shar‘i daleel (Islamic evidence) is necessary for any claim.

2. The most important point: Conscious reliance (aqli ikhtiyari tawakkul) should be solely on Allah.

It should be clear that using permissible means is not against tawakkul.

Using permissible means (proven by Islamic evidence) while entrusting the outcome to Allah, and having conscious reliance purely on Allah, is tawakkul.

However, higher-level tawakkul can also be practiced, as Prophet Ibrahim (عليه السلام) did.

The Qur’an and Hadith Emphasize That Tawakkul Should Be Purely on Allah

It is narrated that:

Ikrimah ibn Abu Jahl and his companions were on a ship. When waves surrounded them, the polytheists said, “Now our gods (creation) cannot save us—call upon Allah alone.”

Ikrimah رض thought to himself:
“If in the sea (during hardships), our gods cannot save us and only Allah does, then on land as well, only Allah is the true Helper.”

Thus, Ikrimah رض accepted Islam.

The Qur’an Also Reiterates This Concept

Allah says (meaning):

O polytheists, when you are surrounded by waves in the sea (i.e., in hardships), you call upon Allah alone and place your trust in Him. So

why do you rely on creation instead of Allah when on land? Can I (Allah) not make the earth swallow you on land as well?

The point is: In all circumstances, hope and expectations should remain solely with Allah.

Just as your natural disposition awakens in hardship and you call upon Allah alone, you should do the same in times of ease—in every situation.

Seeking Help from Humans While Living in This World

Even when seeking help from a living person, the belief should be:

Only if Allah wills to help me, then this person will be able to assist me—within the limits of means (asbab).

Ultimately, all hopes are directed toward Allah.

Again, seeking help from someone also requires shar‘i daleel.

Conclusion

Allah has not delegated any affairs to anyone.

All real and independent powers and decisions belong solely to Allah.

Allah’s decision is final.

In front of Allah’s decisions, all creation is utterly powerless and dependent.

As a result, no one besides Allah is worthy of worship.

“The command and judgment belong to none but Allah.” (Surah Yusuf 12:40)

“Indeed, your Lord is Allah, Who created the heavens and the earth in six days, then established Himself on the Throne. He covers the night with the day, chasing it rapidly. And He created the sun, the moon, and the stars—each subjected by His command. Behold! Creation and command belong to Him alone. Blessed is Allah, the Lord of all worlds.” (Surah Al-A‘raf 7:54)

Allah Has Not Entrusted Anyone with Any Affairs

The phrase “Then He established Himself on the Throne” (thumma istawa ‘ala al-‘arsh) means Allah’s establishment as befits His majesty.

This also implies that Allah has not entrusted anyone with any affairs; rather, He Himself manages all matters.

The verse mentions some examples of Allah’s control, then generally states that creation and command belong solely to Allah.

The phrase “Blessed is Allah, the Lord of all worlds” signifies that all goodness and prosperity lie in Allah’s hands.

Always Ask from Allah alone directly.

There are two methods of making du'a (supplication):

1. Using Allah’s Beautiful Names (Asma’ al-Husna) as a means, such as saying Ya Allah, Ya Rahman, etc.

2. Presenting righteous deeds as a means, such as:

Faith (Iman)

Prayer (Salah)

Fasting (Sawm)

Preaching (Tabligh)

Jihad

Trade (Tijarah)

Good speech and manners

Serving humanity, etc.

Use faith as a means to seek forgiveness and Jannat al-Firdaws.

Always ask Allah for an eternal reward, for His greatness is beyond measure.

The Prophet ﷺ said (meaning):

When you ask for Paradise, ask for Jannat al-Firdaws..(for you are asking from the Almighty Lord.)

(Unlike worldly kings, who give limited wages and rewards—even that is considered a big deal!)

And Allah knows best.

Metaphorical Gratitude: A Means of Thanking Allah

The Prophet Muhammad (ﷺ) said:

◌َلَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاس

Translation:

"Whoever does not express gratitude to people (in a lawful manner) does not express gratitude to Allah."
Reference: Sunan Abu Dawood - 4811

This means that if Allah quenches your thirst through water, you should say Alhamdulillah (All praise is due to Allah) as an expression of gratitude. However, when Allah helps you through another person, the way to express gratitude to Allah is by thanking that person in a manner approved by Islamic teachings. This, in turn, counts as gratitude to Allah

for the help received through that person.

The Proper Way to Show Gratitude

The Prophet Muhammad (ﷺ) also said:

"When someone does good to you, return the favor. If you do not find anything to give in return, then pray for them (to such an extent) that you feel you have repaid them."
Reference: Sunan Abu Dawood - 1672

Note:

Gratitude must be expressed in accordance with Islamic teachings. For example, prostrating to a person in gratitude is not permissible in Islam.

And Allah knows best.

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Evidence (Dalīl): The most important article

Allah Almighty has emphasized the importance of evidence.

The Prophet ﷺ said:

"◌ِمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّار"

Translation: "Whoever deliberately lies about me, let him take his seat in Hell."

References:

Sahih al-Bukhari: Hadith No. 1291, 109, 110

Sahih Muslim: Hadith No. 3

I have already posted about the three types of Shar‘i (Islamic) evidence:

1. Rational Evidence (Dalil ‘Aqli)

2. Guidance-Based Evidence (Dalil Huda) — that is, Revelation, including the Qur’an and Hadith

3. Self-Evident or Clear Evidence (Dalil Badihi) — such as “two plus two equals four,” or evidence based on experience and observation

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Use of Evidence

Through rational evidence, one recognizes the existence of Allah (the Creator) and the truth of the Qur'an and Hadith.
After that, for matters that are unknown, revelatory (huda) and self-evident (badihi) proofs are used.
To understand Allah's commands and decrees, one must rely on revelation-based and self-evident evidence — and among the two, revelation (Dalil Huda) holds superiority over self-evidence (Dalil Badihi).

For example, water quenches thirst—this is known through self-evident evidence (Dalīl Badīhī), so it is permissible to seek Allah's help directly for thirst by using water. Similarly, drying clothes under sunlight and communicating via the internet are examples of self-evident evidence.

However, if someone claims that rain falls due to the movement of stars, this is not self-evident evidence, and Dalīl Hudā prohibits such a belief. Therefore, it is incorrect to believe that rainfall occurs due to star movements.

Acceptance of Prayers is Not a Criterion for Self-Evident Proof

The acceptance or rejection of prayers cannot serve as a criterion to establish self-evident truths or to validate unknown matters. For example, some people argue that "My problem was solved through the blessing of such-and-such Shaykh" and then take this as evidence of the Shaykh's miraculous powers. However, if this reasoning were valid, then the fulfillment of prayers by

Hindus and followers of other faiths would also imply that their deities are true. In reality, the acceptance of prayers occurs according to Allah’s will, as part of trials and divine measures, not because of the independent power or divinity of anyone else.

In truth, those who are buried in graves are unaware of our calls, as mentioned in Surah Al-Ahqaf, Ayah 5. Furthermore, if someone claims that the dead in the graves are aware of our calls and help us, they must provide evidence for how they do so—what means or causes enable

them—because awareness and helping without any cause is an exclusive attribute of Allah.

The attributes of creation are limited and subject to natural causes; therefore, when seeking metaphorical help from creation, evidence is required. For example, since the knowledge and power of creation are limited, it is necessary first to ascertain whether the matter for which one is being called upon actually falls within the scope of their knowledge and power.

The Superiority of Dalīl Hudā:

Dalīl Hudā takes precedence over Dalīl Badīhī.

If something is prohibited in the Qur’an and Hadith, even if self-evident evidence suggests otherwise, it remains forbidden.

For example, theft, alcohol, and magic may have some effects that are observable (Dalīl Badīhī), but they are still prohibited because Dalīl Hudā forbids them.

To find self evident evidence

Experiments can be conducted to verify self-evident evidence, but it is essential to check whether Dalīl Hudā has prohibited them.

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When seeking metaphorical (majazi) help from a created being, one must consider its apparent means (zahiri sabab), rather than simply assuming that Allah can make anything happen through it.

If there is no valid evidence for someone's knowledge or ability to

help—whether from dalil-e-huda (Qur'an and Hadith) or dalil-e-badihi (clear experiential proof)—yet help is still sought, it implies a belief in supernatural causation (ma fawq al-asbab). However, knowledge of the unseen (ilm al-ghayb) and supernatural control have been defined as the essential attributes of divinity (uluhiyyah).

Nevertheless, as mentioned earlier, dalil-e-badihi can be established through experiments, but it is necessary to ensure that dalil-e-huda does not prohibit it.

For example, according to Surah Al-Ahqaf (46:5), those in the graves remain unaware of our calls until the Day of Judgment. Therefore, there is no need to conduct an experiment to determine whether they are aware of us, because dalil-e-huda takes precedence over dalil-e-badihi.

Miracles Are Not a Criterion:

Miracles cannot be a criterion for determining whether something is permissible or forbidden.

seeking metaphorical help from a creation, its habitual ability is taken into consideration, not the fact that, by Allah’s power, it could accomplish anything.
For example, wearing a thread for healing is prohibited in Shariah, whereas applying medical ointment is allowed. Although Allah can grant healing miraculously through a thread, it remains prohibited because the permissibility or prohibition of something does not depend on the possibility of miracles.

However, Use Allah’s Beautiful Names and righteous deeds as a

means to supplicate directly to Him in a manner befitting His Majesty. Since nothing is greater than Allah’s pleasure, one should seek His pleasure.

Every instance of a miracle requires separate evidence:

For example, the cooling of fire in one instance does not prove that fire will always cool. Fire is generally hot by nature, so for each instance of fire turning cool, separate evidence is needed—either from Dalīl Hudā

(Shariah evidence) or Dalīl Badīhī (clear and observable evidence).

Prophet Ibrahim (AS) remained unharmed in the fire as a miracle, but this does not mean fire will never burn anyone. Each new occurrence of such an event requires separate evidence.

Similarly, having evidence that the Prophet ﷺ was miraculously informed about one matter does not serve as evidence that he was informed about other matters as well. Rather, separate evidence is required for each case.

Miracles Require Specific Evidence:

Dalīl Badīhī (Self-evident evidence) is that which is directly observable and undeniable, such as water quenching thirst or the sun drying clothes.

However, the miracles of the Prophets are not established for us through Dalīl Badīhī but only through Dalīl Hudā. And Dalīl Hudā alone is sufficient.

During a Prophet’s time, the people had two types of evidence:

1. Dalīl Hudā – (Shariah evidence)

2. Dalīl Badīhī – (Observable evidence at the time of the miracle)

However, Dalīl Badīhī was only available when the miracle was actually witnessed.

For example, the event of Mi‘rāj (Ascension) was not witnessed by anyone; only the Prophet ﷺ experienced it and informed us about it.

Thus, for the Prophet’s companions, the evidence for Mi‘rāj was Dalīl Hudā, not Dalīl Badīhī.

Whereas the Prophet ﷺ himself had both types of evidence.

However, this does not mean that the Prophet ﷺ continued to ascend multiple times after that or that he is still doing so.

If someone claims that the Prophet ﷺ is still experiencing Mi‘rāj, then

separate evidence must be provided for each occurrence.

The evidence of the Miʿrāj event cannot be used as proof for other ascensions.

Knowledge Requires Evidence:

Allah has given the Prophet ﷺ vast knowledge, but for every specific knowledge claim, evidence is required.

For example, if someone claims that the Prophet ﷺ had knowledge of electrons and protons, they must provide evidence.

When it comes to Allah, no evidence is needed because His knowledge is absolute and complete.

Now, suppose all the English alphabet toys are hidden in a pocket.

If someone says, "There is an 'A' inside," no evidence is required.

However, when it comes to creation, evidence is necessary because

created beings have limited knowledge.

Now, if only three letters are in the pocket and someone claims, "There is an 'A' inside," they must provide evidence.

Furthermore, after proving the presence of 'A,' if one then claims, "There is a 'B' inside," a separate piece of evidence is required. The proof for 'A' does not automatically validate the claim about 'B.'

There are two types of knowledge:

1. Knowledge with known fundamental principles – e.g., Addition, subtraction, multiplication, etc., through which new problems can be solved.

2. Knowledge without known fundamental principles – In such cases, knowing one thing does not necessarily mean knowing another.

For example, knowing $6 \times 5 = 30$ does not mean 7×8 is also known without separate reasoning.

Similarly, knowing one specific unseen matter does not automatically

mean that all unseen matters are known.

The Need for Evidence in Miracles:

Prophet Sulaiman (AS) had the wind under his control. In his time, both Dalīl Hudā and Dalīl Badīhī were available.

The people of his time had continuous evidence that Prophet Sulaiman (AS) could travel by wind because they had Dalīl Hudā and

they witnessed it frequently (self evident evidence).

Thus, they could ask him to make them travel using the wind, as they had recurring evidence of this miracle, provided that it has not been prohibited in Dalil Huda.

However, today, this miracle is neither continuously observed nor has any evidence from Dalīl Hudā.

Hence, it is not permissible to seek metaphorical help from Prophet Sulaiman (AS) for traveling via wind.

The same applies to Prophet Dawud (AS) softening iron. This miracle was witnessed in his time, but today, we have no continuous evidence for it.

Believing in miracles and karamat (miracles of saints) in general is necessary, but specific claims require evidence.

Seeking help

The apparent movement of a living person is a visible cause, based on which metaphorical refuge can be

sought from another living person. However, Satan and his schemes are hidden and from the unseen, which is why refuge from Satan is sought directly from Allah.

It should be noted that "without an apparent cause" refers to a cause for which no valid and reasonable evidence exists—neither Dalil-e-Huda (evidence from the Quran and Hadith) nor Dalil-e-Badihi (self-evident or observational proof based on sound intellect). If no evidence from these two sources supports a being's authority or knowledge, yet it is still acknowledged and sought for

help, this equates to affirming divinity, as it assumes a supernatural cause. On this basis, Surah Al-Mu’minun (23:117) declares such a belief as disbelief, because it involves seeking help based on unseen control, authority, and knowledge of the unseen—both of which are defining attributes of divinity.

It should also be noted that the need for evidence arises specifically when seeking help. Seeking assistance without evidence leads to the assumption of a supernatural cause. While many beings in the world exist whose means of authority and

knowledge are unknown to us, the key issue is that one cannot seek help from them without evidence.

In an self evident (badihi) argument, either the cause is directly observed, or the effect clearly indicates that some cause has been utilized.

It is mentioned in Sahih Muslim 4653/1795:

Jibreel (peace be upon him) said:

"Allah has sent the Angel of the Mountains to you so that you may command him regarding these disbelievers as you wish." (Dalil e Huda)

The Prophet (ﷺ) said:

"Then the Angel of the Mountains called me, greeted me with peace, and said: 'O Muhammad! Allah has heard the response given to you by your people. I am the Angel of the Mountains, and my Lord has sent me to you so that you may command me as you wish. If you want, I will lift and drop these two solid mountains upon them.'" (self evident evidence)

Here, the Prophet (ﷺ) had both Dalil Huda (revealed evidence) and Dalil Badihi (self-evident proof). The Dalil Huda alone was sufficient, which is why the Prophet (ﷺ) could request majazi madad (metaphorical assistance) from the Angel of the Mountains.

(We neither have Dalil Huda nor Dalil Badihi in this matter, so we cannot seek metaphorical help from an angel. If such evidence exists, then one may ask, but one should not use

miracles as proof. And Allah knows best.)

The Evidence Must Correspond Exactly to the Claim:

If a claim is made about the mere existence of something, then evidence proving its existence is sufficient. However, if the claim includes a specific form, shape, quantity, or quality, then the evidence must also cover these aspects.

For example, if it is claimed that "Zaid has arrived," then providing evidence of his arrival is enough. But if the claim is that "he arrived in the morning" or "he arrived on foot," then it is not sufficient to merely state that someone saw him arriving. It must also be proven that he arrived in the morning or on foot; otherwise, the full claim remains unproven, and this part of the claim will be considered without evidence.

Similarly, if the claim is that giving charity on Thursday or Friday is superior, then it is not sufficient to cite general narrations about the

virtues of charity. Rather, specific evidence must be presented regarding the particular time that is being claimed; otherwise, the claim will be regarded as unsupported by evidence.

Ijtihād and Innovation (Bid‘ah):

If a scholar possesses evidence, but another person is unaware of it and exercises independent reasoning (ijtihad) based on speculation, this may fall into the category of innovation (bid'ah)—even if he

happens to reach the truth. This is because he is following his own desires rather than being guided by a verse from the Qur'an, a hadith, or the statements of the Companions. And Allah knows best.

"َ◌ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ"

Translation: "They follow nothing but conjecture and mere guesswork." (Surah Al-An‘am: 116)

The interpretation of the Qur’an and Hadith is valid if it aligns with the teachings of the Companions, as stated in the Qur’an:

"ُآمِنُوا كَمَا آمَنَ النَّاس" (Surah Al-Baqarah: 13)

Iman (faith) is based on the Qur’an and Hadith, and the interpretation agreed upon by the Companions (Ijma‘) is the valid interpretation.

Summary

1. Dalīl Hudā takes precedence over Dalīl Badīhī.

2. A miracle does not determine permissibility.

3. Every miracle requires specific evidence.

Note: The subject of evidence is vast and requires in-depth study. For a more comprehensive understanding, one should refer to the works of qualified scholars.

Allah knows best

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The Importance of Evidence

ط إِنِ الْحُكْمُ إِلَّا لِلّٰهِ

Translation: The command is only for Allah.
Yusuf: 40

I have already written an article on what the meaning of Hakimiyyah is.

The benefit and requirement of Tawheed fil-Hakimiyyah is the importance of evidence.

The polytheists do worship Allah, but they do not acknowledge any

evidence or authorization from Allah regarding worship.

The Qur’an says:

"And when it is said to them, 'Follow what Allah has sent down,' they say, 'Rather, we will follow that upon which we found our forefathers.' What! Even if their forefathers understood nothing and were not guided?"
Al-Baqarah – 170

Whereas the Jews and Christians do acknowledge the Book (Shar‘i evidence), but they take Shar‘i

evidence lightly, do not investigate, and follow non-applicable and abrogated evidence.

The rejectors of Hadith exceed limits in investigation.

وَاِذۡ قُلۡتُمۡ يٰمُوۡسٰى لَنۡ نُّؤۡمِنَ لَـكَ حَتّٰى نَرَى اللّٰهَ جَهۡرَةً فَاَخَذَتۡكُمُ الصّٰعِقَةُ وَاَنۡتُمۡ تَنۡظُرُوۡنَ

Translation:
And when you said (to Moses) that, "O Musa, we will never believe in you until we see Allah openly," then the thunderbolt seized you while you were looking.
Al-Baqarah – 55

Every innovation in the religion is misguidance. However, not every innovation outside the religion is misguidance.

The Prophet ﷺ clearly said:

"وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ"

Translation: Keep yourself away from newly-invented matters, for every newly-invented thing is a bid‘ah, and every bid‘ah is misguidance.
Reference: Sunan Abi Dawud: 4607, Jami‘ at-Tirmidhi: 2676, Sunan an-Nasa’i: 1579

The Prophet ﷺ said:

"كل بدعة ضلالة"

Translation: Every innovation is misguidance.
Reference: Sahih Muslim: 867/2005

The Messenger of Allah ﷺ said:

"مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"

Translation: Whoever introduces into this religion of ours something that is not from it, it is rejected.
Reference: Sahih al-Bukhari: 2697, Sahih Muslim: 1718/4492

(فِي أَمْرِنَا = in the religion)

In another narration, the words are:

"مَن عَمِلَ عَمَلًا لَيسَ عَلَيهِ أَمرُنا فَهُوَ رَد"

Translation: Whoever performs an action that is not upon our command, it is rejected.
Reference: Sahih Muslim: 1718/4493

These ahadith clearly show that any new addition in the religion (bid‘ah) is misguidance, and there is no division in it as “good innovation” or “bad innovation.”

And Allah, the Exalted, knows best.

All Possible Types of Worship

In language, worship means the highest degree of humility and helplessness. (Mufradat al-Qur’an)

In the issue of Tawhid and Shirk, I have explained three fundamental

differences between the Creator and the creation in detail:

1. Perfect and limited

2. Beyond means (ma fawq al-asbab) and under means (ma taht al-asbab)

3. Independent and non-independent

Definition of worship:

Every statement, action, or belief that is done with this understanding that the one for whom it is done:

– possesses a perfect attribute (such as unlimited knowledge, power, or ability)
– is not dependent on means (such as being able to help without any medium, or being aware without any cause)
– is independent in his authority (i.e., not under Allah’s will)

then this will be called worship.

(It is not necessary that all three causes are present together. If even one of them is present, then that act will fall under worship.)

Examples:

1. If someone is called upon with the belief that he becomes aware without any means, then this calling is worship.

2. If the belief is held that someone’s knowledge or power is perfect, then this belief is his worship.

3. If help is sought from someone with this belief that he can help without means, then this asking for help is worship.

4. If someone is called for help with this belief that he can help every time, everywhere, by his own authority, then this is worship.

5. If one fears a creation within apparent causes, then this fear is not worship.

If one fears with this belief that some attribute of the creation is perfect and complete, then it is worship.
If one fears with this belief that the creation can cause harm without outward causes, then it is worship.
If one fears with this belief that the creation can harm independently, then it is worship.

Difference between the old polytheists and today’s polytheists:

The polytheists of earlier times accepted their act as worship

because they knew the real definition of worship, and they knew that calling upon other than Allah with such beliefs falls under worship.

But today's polytheists, who call themselves Muslims, do not call their act "worship." Rather they justify it with the words "intercession," "help," and "means."

Allah has refuted the belief of the polytheists:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شُفَعَاؤُنَا عِندَ اللَّهِ

(يونس: 18)

“They worship besides Allah those who can neither harm them nor benefit them, and they say: These are our intercessors before Allah.”

This is exactly the belief of those today who ask help from graves, saints, and prophets.

When is asking for help not worship?

If a creation is called for figurative help (majazi) in such a way that:

1. it possesses limited attributes (for example, does not have power over everything)

2. it is under means (for example, can help through means and can be aware through means)

3. it is non-independent (i.e., cannot do anything without Allah’s permission)

then this asking for help will not be called worship.
(It must be clear that all three conditions must be together. If even one is opposite, then it will be worship.)

One necessary condition:
When seeking figurative help from creation, proof of some permissible cause (means) is necessary, because creation is dependent upon means. But when asking Allah for help, no proof is needed, because Allah can help without any means—He only says “Be,” and it becomes.

Second point: When figurative help is sought from creation, only its normal capacity is considered, not the fact that by Allah’s power it could do anything.
But while praying directly to Allah, one should ask according to His majesty. Every blessing should be asked in such a way that it becomes a means of Allah’s pleasure, because there is nothing greater than Allah’s pleasure.

Third point: Allah has not handed any authority to anyone, therefore supplication should be made directly to Allah, and direct rational

expectations should be attached to Allah alone. No intermediary should be made.

If figurative help from creation is sought without any established cause, but the seeker believes that the one being asked cannot help without means and cannot be aware without means, then this request falls under bid‘ah.
And if he uses baseless interpretations to claim a cause, then this too is bid‘ah and is called following desires.

But if the seeker believes the one being asked possesses a perfect attribute, or has power beyond means, or is independent, then this asking is worship.

Even if there is a cause, while asking help from creation one must keep rational, intentional expectations purely attached to Allah, because this is directly seeking help from Allah while creation is only a figurative means.

Claiming that those in the grave become aware through causes is bid‘ah because of the following verse:

In Surah al-Ahqaf verse 5, the restriction “until the Day of Resurrection” is mentioned, which applies to those in the graves. Nearby angels hear (Sahih Muslim 2732), idols never hear, and jinn and humans in this world can hear if they are near (or through means).
And if someone says they cannot answer except by Allah’s will, then there was no need to specify “until the Day of Resurrection,” because without Allah’s will no one can ever answer anyway.
Thus, this verse is specifically about those in graves.

In previous shari‘ahs, the prostration of respect and honour that did not involve belief of perfect attributes, power beyond means, or independence—was not considered a prostration of worship, therefore it was permissible for creation, as it was done to Adam (peace be upon him) and Yusuf (peace be upon him). But in the Shari‘ah of Muhammad (ﷺ), it has been made forbidden through mutawatir ahadith.

However, if one performs prostration with the belief that the one prostrated to has a perfect attribute, or power

beyond means, or independence, then this prostration will be considered the prostration of worship.

Note: Allah has emphasized the importance of proof. Self-invented methods of worship are not acceptable to Allah; acceptable forms of worship are only those proven from Qur’an and Hadith.

Note: Both the linguistic and technical meanings of worship are beneficial. The linguistic meaning is the basis for knowing Allah, whereas the technical meaning is the criterion to understand which statement, action,

or belief enters into the boundary of worship and which does not.

For example:

Before Allah’s decisions we are in the highest degree of helplessness, therefore none is worthy of worship except Allah.

And Allah knows best.

Worship: (In the Light of the Quran and Hadith)

In the Holy Quran, Allah presents two arguments for affirming or negating worship:

1. Control and Power

2. Knowledge of the Unseen

Below are Quranic verses where Allah, when affirming worship for Himself, presents the evidence of His knowledge of the unseen and control. And when negating worship from creation, He negates their knowledge

of the unseen and supernatural control.

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1)

ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (Control)

Translation: Indeed, Allah is All-Powerful over everything.
(Surah Al-Baqarah - 20)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

(Worship)
Translation: O people! Worship your Lord, who created you and those

before you, so that you may attain piety.
(Surah Al-Baqarah - 21)

At the end of the same passage, it is stated:

ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (Knowledge of the Unseen)

Translation: And He has knowledge of everything.
(Surah Al-Baqarah - 29)

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2) Surah Al-Baqarah, Ayat al-Kursi (255)

َاللَّهُ لَا إِلَٰهَ إِلَّا هُو (Worship)

ِلَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْض (Control)

ْيَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم (Knowledge of the Unseen)

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3)

ِإِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاء (Knowledge of the Unseen)
Translation: Indeed, nothing is hidden from Allah in the earth or in the heavens.
(Surah Aal-e-Imran - 5)

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

(Control and Worship)
Translation: He is the One who shapes you in the wombs as He wills. There is no deity except Him—the Almighty, the Wise.
(Surah Aal-e-Imran - 6)

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4)

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ (Negation of Worship for Creation)
مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا (Negation of Control)

ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (Knowledge of the Unseen)
Translation: Say: Do you worship besides Allah that which has no power to harm or benefit you? And Allah is the All-Hearing, All-Knowing.
(Surah Al-Ma'idah - 76)

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5)

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

(Knowledge of the Unseen)
Translation: And He is Allah in the heavens and the earth. He knows

your secrets and what you declare, and He knows what you do.
(Surah Al-An’am - 3)

ۖ وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِير

(Control and Power)
Translation: And if Allah touches you with harm, none can remove it except Him. And if He blesses you with good, then He is over all things competent.
(Surah Al-An’am - 17)

ۖ إِنَّمَا هُوَ إِلَٰهٌ وَاحِد (Result: Worship)

Translation: Indeed, He is only One God.

(Surah Al-An’am - 19)

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6)

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ

عَلِيمٌ (Control and Knowledge of the Unseen)

Translation: He is the Originator of the heavens and the earth. How could He have a son when He has no consort? He created everything, and He is Knowing of all things.

(Surah Al-An’am - 101)

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيل

(Worship and Control)
Translation: That is Allah, your Lord! There is no deity except Him. He is the Creator of all things, so worship Him. And He is the Maintainer of everything.
(Surah Al-An’am - 102)

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7) Evidence for Negating Worship from Creation in Surah An-Nahl

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُون (Knowledge of the Unseen)

Translation: And Allah knows what you conceal and what you declare. (Surah An-Nahl - 19)

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ (Negation of Control)

Translation: And those whom they invoke besides Allah create nothing, while they are themselves created. (Surah An-Nahl - 20)

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (Negation of Knowledge of the Unseen)

Translation: They are dead, not alive, and they do not perceive when they will be resurrected.

(Surah An-Nahl - 21)

إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ (Result: Worship)

Translation: Your God is One God.
(Surah An-Nahl - 22)

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8) Surah An-Naml

Verses 60 to 64 mention Control and Worship.

Verse 65 mentions Knowledge of the Unseen.

Verse 91 gives the command for Worship as a result.

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9)

◌ُ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَار (Control)

Translation: And your Lord creates what He wills and chooses.
(Surah Al-Qasas - 68)

◌َ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُون (Knowledge of the

Unseen)

Translation: And your Lord knows what their hearts conceal and what they declare.
(Surah Al-Qasas - 69)

وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ◌َ (Worship)

Translation: And He is Allah. There is no deity except Him.
(Surah Al-Qasas - 70)

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10)

{Control}

۞ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَىٰ

Translation: (Surah Ta-Ha - 6)
"To Him belongs whatever is in the heavens, whatever is in the earth, whatever is between them, and whatever is beneath the soil."

{Knowledge of the Unseen}

۝ وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

Translation: (Surah Ta-Ha - 7)
"And if you speak aloud, then indeed, He knows the secret and what is even more hidden."

{Result: Worship}

◌ؕ ◌َ اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ

Translation: (Surah Ta-Ha - 8)

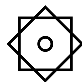
"Allah—there is no deity except Him."

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11)

Below, only the knowledge of the unseen (Ilm al-Ghayb) is mentioned as the reason for worship:

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ؕ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا

تَعْمَلُوْنَ 

Translation: (Surah Hud - 123)
"And to Allah belongs the knowledge of the unseen in the heavens and the earth, and to Him all matters will be

returned. So worship Him and put your trust in Him. And your Lord is not unaware of what you do."

Summary:

In Sahih Muslim - 2815, it is mentioned that the polytheists used to say:

◌َتَمْلِكُهُ وَمَا مَلَكَ

Translation: You (Allah) have control over him (our deity), but it itself does not have control.

The polytheists considered their deities to be created and owned by Allah. Therefore, the distinction between intrinsic and granted (power) is not appropriate in this context of worship. Rather, the reality is that the polytheists acknowledged their deities as having granted power, but they believed them to be capable of influencing matters and having knowledge without any apparent cause. They would say that their deities act only by the power of Allah, but they could not perceive any visible means and there was no clear and true evidence for the cause either, As is evident from

تَمۡلِكُهُۥ وَمَا مَلَكَ.

And it is stated in the Quran:

لَا بُرۡهَانَ لَهُۥ بِهِ

Translation: "For which he has no proof."

By "evidence," it refers to:

Evidence of Guidance (Qur'an and Hadith)
or
Self-evident Evidence

The Evidence of Guidance prevails over Self-evident Evidence.

(A post on some key points about Evidence is in the comment section)

For this reason, the definition of worship can be derived from the aforementioned verses as follows:

"Every belief, statement, or action performed with the intention and conviction that the one for whom it is done has the power to benefit or harm without apparent means and has knowledge without apparent means, constitutes worship."
[No matter what name one gives it, with this belief, it will still be considered worship. The reason is

that seeking help while affirming unseen authority, control, and knowledge of the unseen (ʿilm al-ghayb) constitutes the very causes (ʿillat) of divinity.

Either an inherent ilah or a granted ilah, i.e,

Inherent authority and knowledge of the unseen = Inherent ilah (deity)

Granted supernatural authority and knowledge of the unseen = Granted ilah (deity).]

(Note: This is a part of the meaning of worship, i.e., one type of worship. I made a separate post on every form of worship)

Example of this type of worship:

The apparent movement of a living person is a visible cause, based on which metaphorical refuge can be sought from another living person. (This act of seeking refuge is not an act of worship.)
Reason: A living person can see the apparent movement of another living person.

However, Satan and his schemes are hidden and from the unseen, which is why refuge from Satan is sought directly from Allah. (This act of seeking refuge is an act of worship.) Reason: Satan and his deception are hidden and from the unseen.

How to Protect Yourself from the Schemes of an Apparent Enemy:

{خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ ۝}

Translation: (Al-A'raf - 199)
"Hold to forgiveness, enjoin what is good, and turn away from the ignorant."

How to Protect Yourself from the Schemes of an Unseen Enemy:

{۝ وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ}

Translation: (Al-A'raf - 200)
"And if a whisper from Satan comes to you, then seek refuge with Allah. (Reason:) Indeed, He (Allah, without any apparent cause) is the All-Hearing, the All-Knowing."

Evil (شر) refers to hidden harm;

therefore, in the Quran and Hadith, refuge from evils is sought directly from Allah.

As mentioned in Surah Al-Falaq:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِن شَرِّ مَا خَلَقَ (٢)

"Say: I seek refuge with the Lord of the dawn, from the evil of what He has created." (Al-Falaq: 1-2)

Similarly, the Prophet ﷺ would seek refuge from various evils in his supplications, as mentioned in the Hadith:

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَل

"O Allah! I seek refuge in You from the evil of what I have done and from the evil of what I have not done." (Sahih Muslim: 2716)

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Meaning of Worship as Absolute Obedience (Tā‘at-e-Mutlaqah)

The Concept of Absolute Obedience

Absolute obedience means that obedience to Allah is always rightful and appropriate because all of His commands are based on truth, justice, and wisdom.
The command of creation should be made subordinate to the command of Allah; if it does not conform to Allah's

command, it should be declared invalid.

Whatever Allah commands is ultimately effective in reality. For instance, if Allah has declared something as forbidden, then its consequences will also be as such—though in accordance with Allah’s will.

For example:

Allah has forbidden theft, which means its outcome will be harmful—it is an evil act with bad consequences, unless Allah wills otherwise.

It is not the case that theft elevates someone's ranks in Paradise because Allah has declared theft a sin, and its outcome will only be bad. (Unless Allah forgives, which is a different matter.)

This principle applies to all Shari‘ah (Islamic legal) commands: what Allah decrees is the true reality, not human desires or assumptions. Therefore, absolute obedience to Allah is necessary and is the path to success.

The concept of worship as absolute obedience is mentioned in the following verses:

1)

۞ يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا

Translation: (Maryam - 44) O my father, do not worship Satan. Indeed, Satan has always been disobedient to the Most Merciful.
(Satan was not physically prostrated to; here, 'worship' refers to absolute obedience.)

---

2)

أَلَمۡ أَعۡهَدۡ إِلَيۡكُمۡ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعۡبُدُواْ ٱلشَّيۡطَٰنَۖ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ۝ وَأَنِ ٱعۡبُدُونِيۚ هَٰذَا

صِرَٰطٞ مُّسۡتَقِيمٞ ۝

Translation: (Yaseen - 60-61) O children of Adam! Did I not enjoin upon you that you should not worship Satan? Verily, he is a clear enemy to you. And that you should worship Me? This is the straight path.

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3)

فَقَالُوٓاْ أَنُؤۡمِنُ لِبَشَرَيۡنِ مِثۡلِنَا وَقَوۡمُهُمَا لَنَا عَٰبِدُونَ ۝

Translation: (Al-Mu’minun - 47) So they said, "Shall we believe in two

men like ourselves while their people are subservient to us?"
(Bani Israel never prostrated to Pharaoh; here, 'worship' refers to absolute obedience because Pharaoh’s laws were imposed upon them.)

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4)
وَتِلۡكَ نِعۡمَةٞ تَمُنُّهَا عَلَيَّ أَنۡ عَبَّدتَّ بَنِيٓ إِسۡرَٰٓءِيلَ

Translation: (Ash-Shu‘ara - 22) And is this the favor you remind me of—that you enslaved the Children of Israel?

The meaning of وَقَوْمُهُمَا لَنَا عٰبِدُوْنَ and اَنْ عَبَّدْتَّ بَنِيْٓ اِسْرَآءِيْلَ is clarified below:

Pharaoh’s Absolute Control Over His People

وَنَادٰى فِرْعَوْنُ فِيْ قَوْمِهٖ قَالَ يٰقَوْمِ اَلَيْسَ لِيْ مُلْكُ مِصْرَ وَهٰذِهِ الْاَنْهٰرُ تَجْرِيْ مِنْ تَحْتِيْۚ اَفَلَا تُبْصِرُوْنَ ۝

Translation: (Az-Zukhruf - 51) And Pharaoh proclaimed among his people, saying, “O my people! Is not the kingdom of Egypt mine, and these rivers flowing beneath me (i.e., the economy is under my control)? Do you not see?”

أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ۞

Translation: (Az-Zukhruf - 52) Rather, am I not better than this lowly person who can hardly express himself clearly?

فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ۞ (Absolute obedience)

Translation: (Az-Zukhruf - 54) So he belittled his people, and they obeyed him. Indeed, they were a rebellious people.

(They abandoned the law revealed to Moses and accepted Pharaoh's law, which was considered enslavement and worship.)

وَلَقَدۡ اَرۡسَلۡنَا مُوۡسٰى بِاٰيٰتِنَا وَسُلۡطٰنٍ مُّبِيۡنٍۙ‏ ۝ اِلٰى فِرۡعَوۡنَ وَمَلَا۟ٮِٕهٖ فَاتَّبَعُوۡۤا اَمۡرَ فِرۡعَوۡن

Translation: (Hud - 96-97)

And certainly, We sent Musa (Moses) with Our signs and a clear authority To Pharaoh and his chiefs, but they followed the command of Pharaoh.

(This means they abandoned the law revealed to Musa and accepted Pharaoh’s law. This is what is meant by "وَقَوۡمُهُمَا لَنَا عٰبِدُوۡن" (Their people are subservient to us) and "اَنۡ عَبَّدْتَّ بَنِىۡۤ اِسۡرَآءِيۡل"

(You enslaved the Children of Israel).)

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5)
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ۞ (Absolute obedience)
Translation: (Al-An‘am - 121) And if you obey them, indeed, you will be polytheists.

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6)

وَتِلْكَ عَادٌ ۖ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

Translation: (Hud - 59)
"And that was ‘Ad. They denied the signs of their Lord, disobeyed His messengers, and followed the command of every stubborn tyrant."

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7)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ

Translation: And among the people are those who take others besides Allah as equals, loving them as one should love Allah.

(Al-Baqarah - 165)

And in the next verse, the phrase كَحُبِّ اللهِ (as the love for Allah) is interpreted as absolute obedience (ṭā‘at muṭlaqa).

اِذۡ تَبَرَّاَ الَّذِيۡنَ اتُّبِعُوۡا مِنَ الَّذِيۡنَ اتَّبَعُوۡا

Translation: When those who were followed will disown those who followed them.
(Al-Baqarah - 166)

Conclusion: Worship Includes Absolute Obedience

ﺇِﻥِ ﺍﻟْﺤُﻜْﻢُ ﺇِﻟَّﺎ ﻟِﻠّٰﻪِ (Tawheed in Governance)

Translation: (Yusuf - 40)
"The command is for none but Allah."

After contemplating the above two categories, we conclude that we are entirely powerless before Allah's decisions (according to the linguistic meaning in Mufradat al-Qur'an).

Even worship must be performed as per Allah's decree, because this is absolute obedience, a category of

worship. Self-invented acts of worship are unacceptable to Allah.

True servitude is only to Allah, and even servitude must be as per His command, not based on personal desires.

And Allah knows best.

—

Du'a (Supplication):

The literal meaning of Dua is to call, summon, or invoke. In Islamic terminology, Dua is of two types:

1. Dua of Worship (دعاء العبادة) – This is exclusive to Allah.

2. Dua of Request (دعاء المسألة) – This can be directed toward anyone for seeking something or calling someone.

Any voice that is based on the belief that the one being called is aware of the voice without any physical means

(asbab) is classified as Dua of Worship.

Types of Means (Asbab)

There are two types of means (asbab) through which awareness is gained:

1. Special Means (Asbab Khasa) – Such as miracles and revelation.

2. General Means (Asbab Amma) – Such as ears, the internet, loudspeakers, messengers, etc.

Being informed through special means is termed as a miracle, while awareness through general means is considered a natural habit (‘adah’).

When it is said that "the deceased cannot hear the person calling", scholars mean that general means are not available or that there is no evidence to prove the existence of such means.

The Importance of Evidence in the Quran and Hadith

The Quran and Hadith emphasize the importance of evidence.

When there is no scriptural (Quranic or Hadith) evidence (dalil huda) or rational, self-evident proof (dalil badihi) regarding the means of awareness, then the voice directed toward the deceased is also referred to as Dua (supplication).

This is why the Quran uses the word Dua (supplication) instead of voice when referring to calling upon the deceased, as in the following verses:

> "If you call upon them, they will not hear your supplication." (Surah Fatir - 14)

> "And they are unaware of their supplication." (Surah Al-Ahqaf - 5)

Why is it Called "Dua" Instead of Merely a Voice?

The reason is that when neither scriptural evidence nor self-evident proof exists, then the belief and concept of the caller become apparent—that he believes the one being called is aware of his call without any means.
This is why the act of calling is classified as Dua (supplication) in such cases. In fact, most people hold such a belief regarding the deceased.

> "Whoever intentionally fabricates a lie against Allah and His Messenger, his abode is Hell."

The Case of Those Who Interpret Quran and Hadith Unjustifiably

If someone misinterprets the Quran and Hadith to present an argument for means (asbab), this falls under innovation (bid’ah). However, in such a case, calling the deceased will not be considered supplication (dua), and he will not be declared a disbeliever outright. Instead, he will be classified

as an innovator (mubtadi') or a person following his desires.

On the other hand, if a person—without stubbornness and opposition—derives an argument from the Quran and Hadith for the existence of means, but his argument is weak or incorrect, then this is considered an ijtihadi (scholarly) mistake, which is forgivable, and he will still receive a reward for his effort.

The Principle is Not Limited to the Deceased

This principle is not limited to calling the deceased. If a person calls upon a living individual while believing that he is aware of his call without any means, then this is also considered Dua (supplication) and thus shirk.

However, if he does not believe in awareness without means, then the presence of evidence (dalil) is necessary.

If evidence is found, then calling will be classified as Dua al-Mas’alah (a simple request) and will not be considered shirk (polytheism).

Allah Does Not Require Evidence for Means

There is no need for evidence regarding means in the case of Allah, because Allah is inherently aware of voices without any means.

This is why the Quran and Hadith declare that Dua is an act of worship, since being aware of voices without means is an exclusive attribute of Allah.

Note: The same principle applies to inner (silent) supplications as well.

A Subtle Point Regarding Evidence

Since the Quran and Hadith emphasize the importance of evidence, if a person calls upon any creation without having scriptural (dalil huda) or self-evident (dalil badihi) evidence regarding which means are being used for awareness, then his call falls under innovation (bid'ah).

Even if some scholar possesses evidence, but the individual caller himself does not, then his act is still

classified as bid'ah. However, if he believes that the one he is calling is aware without any means, then this becomes Dua (supplication) and falls under shirk (polytheism).

Experimentation to Determine Means is Not Innovation

Conducting experiments to determine whether means exist does not fall under innovation (bid'ah), because experimentation is a method of verifying self-evident evidence (dalil badihi).

For example, many scholars and people conduct experiments on different spiritual practices (wazaif). According to scholars, this is not classified as innovation. However, the subject of evidence is vast and requires learning from scholars.

And Allah knows best.

The Difference Between Calling Upon the Creator and Calling Upon the Creation

اَلْحَمْدُ لِلّٰہِ نَحْمَدُہٗ وَنَسْتَعِیْنُہٗ وَنَسْتَغْفِرُہٗ وَنُؤْمِنُ بِہٖ وَنَتَوَکَّلُ عَلَیْہِ۔

Honourable audience,

Allah, the Exalted, created the entire creation with limited abilities and restricted them within the domain of natural means. A human being regains health through medicine, quenches thirst by drinking water, and earns sustenance through hard work. These are all means created by Allah Himself.

For this reason, creation may be called upon only within the limits of natural means and only for those tasks that are within their capacity, and even then only when there is Shar‘i proof.

But a believer’s faith—as well as his rational and voluntary expectations—must always remain attached to Allah alone, because the true Helper is only Allah.

However, because humans are naturally emotional, sometimes their involuntary hopes become attached to creation as well. This is excused

because it is outside a person’s control. I have discussed the details of this in my essay on Tafwīdh (Entrusting Affairs to Allah).

But the Majesty of Allah is far above this.
Allah can be called upon beyond all means, for every matter.
And no proof is required for this—because proof is only needed when power is limited and dependent on means. A created being may be called for something it has no ability to do; therefore, evidence is required there.

But regarding Allah, such a question does not arise. Allah's power encompasses all things. It is never asked, "Can Allah do this or not?" — Allah is capable of everything.

For further details, see my essay titled "Evidence."

The Fundamental Difference Between Creator and Creation

Because the Creator and creation are different in essence, there is also a

fundamental difference in calling upon them. Evidence is required only when seeking metaphorical help from creation.

1. Perfect vs. Limited

Allah’s attributes are perfect and limitless, while the attributes of creation are limited.

2. Beyond Means vs. Under Means

Allah’s power is above all means, whereas creation operates only under the constraint of means.

3. Independent vs. Dependent

Allah’s attributes are independent and intrinsic, whereas the attributes of creation are non-independent and depend entirely on Allah’s granting.

Evidences from the Qur’an and Hadith

The Qur’an proclaims:

"أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ" (النمل: 62)

“Who is it that answers the distressed one when he calls upon Him, and who removes hardship?”

A muḍṭarr is a person for whom all outward means have failed, all doors are closed, and no support remains. At that moment, only Allah is called upon, and He alone hears and responds.

Disbelievers lose hope when outward means disappear, as Allah has said:

"إِنَّهُ لَا يَيْأَسُ مِن رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ" (يوسف: 87)

“None loses hope in the mercy of Allah except the disbelieving people.”

But a believer relies upon Allah in every circumstance.
The believer’s excellence is that he keeps his gaze on Allah even when means exist, and he calls upon Allah alone even when means are absent.

Prophet Zakariyya (عليه السلام), despite old age and his wife’s barrenness—after all apparent means were cut off—still called upon Allah:

"رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ" (الأنبياء: 89)

“My Lord, do not leave me alone, and You are the best of inheritors.”

This supplication is a clear proof that even when all means collapse, hope remains attached to Allah alone.

Conclusion

Creation may only be called upon within the limits of natural means and only with Shar‘i evidence.
The Creator may be called upon for every matter—beyond all means—and no evidence is required for that, because Allah’s power is perfect,

above means, and independent, while the power of creation is limited, dependent upon means, and non-independent.

This is the very dividing line between faith and disbelief:
The disbeliever loses hope when means disappear, while the believer maintains hope in Allah in all situations.

ـ أَقُولُ قَوْلِي هٰذَا وَأَسْتَغْفِرُ اللهَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

And Allah knows best.

—

The Fallacy of "Granted Divinity" in Islamic Theology

In the previous post (worship), I cited verses explaining the reasoning behind divinity (uluhiyyah) and worship (ibadah), highlighting that Allah presents two key attributes as evidence for divinity:

1. Control (تصرف) – The ability to exercise authority and influence over creation without apparent means.

2. Knowledge of the unseen (علم الغیب) – The ability to know matters without any apparent means.

Thus, one who possesses these attributes without apparent means is called an Ilah (deity).

Worship = Belief in someone having knowledge and control without apparent means.

Now, dividing this into intrinsic (ذاتی) and granted (عطائی) is inappropriate because calling a creation either an intrinsic Ilah or a granted Ilah—both constitute shirk (polytheism).

Shah Waliullah رحمہاللہ explains the belief in a granted Ilah in Hujjatullah al-Baligha, Kitab al-Tawhid, vol. 1, p. 116, stating:

> "Translation:

"The polytheists agreed with the Muslims regarding the governance of major affairs and acknowledged that

in matters where an absolute and definite decision had already been made, no one else had any authority. However, they did not agree with the Muslims in all matters. Their belief was that righteous people before them worshipped Allah and attained closeness to Him, upon which Allah granted them divinity. As a result, they became worthy of worship among all of Allah's creation, just as a king's servant serves him with great dedication, and in return, the king grants him a royal robe of honor and entrusts him with the administration of a certain region in his kingdom. Consequently, he becomes

deserving of obedience and submission from the people of that land."

The Issue with the Modern "Granted Divinity" Argument

Today’s grave-worshipers and some who identify as Ahl al-Sunnah claim that they do not believe in prophets and saints (awliya’) as intrinsic possessors of divine control and knowledge of the unseen—but rather as granted such powers by Allah. However, they insist that this does not make them deities.

Yet, Allah has explicitly defined divinity based on these two attributes—control and knowledge without apparent means. Calling it by another title does not change its reality.

So, whoever attributes these qualities to any creation is, in essence, affirming divinity—regardless of the name they assign to it.
(Even if not inherent, it still qualifies as granted divinity.)

Example:

This is similar to someone committing theft, which falls under the category of theft according to Islamic law, but choosing to call it by another name. The change in terminology does not alter the reality.

Summary:

Considering any creation as an "inherent deity" is shirk, and considering any creation as a "granted deity" is also shirk.

Note:

It should be clarified that "without an apparent cause" refers to a cause that lacks any valid and rational evidence—neither Dalīl Huda (evidence from the Qur'an and Hadith) nor Dalīl Badīhī (self-evident, rational, or observational proof).
If no evidence from these two sources exists for a being’s authority or knowledge, yet it is still believed in and help is sought from it, then this equates to affirming divinity—because it assumes a supernatural influence beyond natural causes.
This is why Surah Al-Mu’minun (23:117) declares such a belief as kufr: seeking help while attributing

unseen control and knowledge of the unseen, both of which are essential attributes of divinity.

It should also be noted that the need for evidence arises when seeking help from someone, as requesting assistance without evidence leads to the assumption of a supernatural cause. Although there are many creatures in the world whose means of influence and acquisition of knowledge are unknown to us, the key issue is that one cannot seek help from them without valid evidence. For further details, refer to the article on this topic (Evidence).

Allah knows best

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The Benefit of Faith and the Harm of Disbelief – An Example:

For instance, Allah has forbidden taking a certain ten rupees. The meaning of "forbidden" is that its use will result in a harmful outcome—if Allah wills.

Since a believer has faith in Allah’s words, he is certain that a harmful

outcome will occur, which is why he considers it forbidden. Now, if this believer takes and uses those ten rupees and subsequently faces some hardship, he realizes that it is the consequence of this sin. Then, as the Quran states that good deeds erase the effects of sins, this believer engages in abundant good deeds so that the effect of his sin may be erased. Doing good deeds is beneficial, and in this way, the believer becomes among those who repent.

On the Contrary:

A disbeliever or a hypocrite does not have faith in Allah’s words. So when he suffers hardship after taking those ten rupees, he blames it on some so-called unlucky person. Then, all he does is try to hide his belongings and blessings from that so-called unlucky person (according to his own assumption). However, this effort is useless because only good deeds erase the effects of sins.

The Quran mentions the statement of disbelievers and hypocrites:

Translation – Surah Al-A'raf (7:131):

"Then when prosperity came to them, they said, ‘This is our right.’ But when adversity struck them, they blamed it on Moses and those with him. Behold! Their misfortune was decreed by Allah, but most of them do not know."

The Correct Understanding of Fate:

Translation – Surah An-Nisa (4:79):

"Whatever good happens to you is from Allah, and whatever bad happens to you is from yourself."

And Allah knows best.

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The Real Standard of Love and Hatred – For the Sake of Allah

The Messenger of Allah ﷺ said: «مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الْإِيمَان»

Narrated by Abu Dawud (Hadith: 4681), its chain is Hasan.

Translation:
“Whoever loved for Allah, hated for Allah, gave for Allah, and withheld for Allah — he has completed his faith.”

In the world, many standards of liking and disliking are common, such as customs, racism, linguistic bias, nationalism, patriotism, and group prejudice.
But the real and correct standard is only one, and that is Allah.

Meaning: liking and disliking should be done for the sake of Allah.
On this criterion alone unity can be established in sound humanity, if Allah is made the center.

Therefore, any group or faction that makes something other than Allah its

center, and calls people towards a sect, party, or organization, spreads sectarianism.
But the group that calls only towards Allah is not counted among sectarianism.

Allah Almighty said to the Noble Prophet ﷺ in the Qur'an:

أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ (البقره: 139)

"Do you dispute with us about Allah, while He is our Lord and also your Lord?"

What “Muhammadiyyah” am I calling you towards?
I am calling you only towards Allah. The center of the religion of Islam (Qur’an and Hadith) is Allah, and the program is to call towards this very Allah.

Islam is not a sect or an organization whose purpose is to merely increase its own workers. Rather, it is a system that has the ability to unite all humanity under one Allah.

And Allah, the Exalted, knows best.

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🪶 The Balance of Creed and Action, and the Islamic Concept of Political Responsibility 🪶

In Islam, the responsibility of a human being consists of two aspects — creed (the inner faith) and action (the outward effort).
In terms of creed, a believer must have this conviction that even if the whole world gathers together to conspire against him, they cannot

harm him unless his Lord is his Helper and Protector.

In the Qur’an, Allah says:

> ◌ِاتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ

“Fear Allah as He should truly be feared.”

(Āl-Imrān: 102)

This verse is a reminder of the highest standard of faith — that a person fully relies upon Allah from the heart.

But Allah created man naturally weak, so along with faith He also

gave consideration to a person’s practical ability.
Allah says:

> ۟فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ

“So fear Allah as much as you are able.”
(at-Taghābun: 16)

Meaning: in creed, perfection in tawakkul, patience, and certainty is required, but in action a person is responsible only within his capacity. Islam does not demand that a person swallow poison to show taqwa and

tawakkul, but commands him to take the means and leave the result to Allah.

The Example of Musa (عليه السلام):

Perfect Creed, Action According to Human Nature

This distinction was clarified by Allah through the action of His Prophet Musa (عليه السلام).

When Allah commanded him to throw his staff, it turned into a snake. The Qur’an says:

> فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ لَا تَخَفْ ۖ إِنِّي لَا يَخَافُ لَدَيَّ

◌َ الْمُرْسَلُونَ

“Then when he saw it moving like a snake, he turned in retreat and did not look back. (Allah said:) O Musa! Do not fear; indeed, the Messengers do not fear in My presence.”
(An-Naml: 10)

This incident shows that creed-wise, even a Prophet does not fear anyone besides Allah, but naturally, fear is a human reaction.
This is why Shari‘ah attached the condition of ‘ability’ to human actions — so that religion remains easy and in accordance with human nature.

🌍 Benevolence: Universal in Creed, Within Ability in Action

In Islam, the sphere of benevolence (khair-khwahi) is general.

The Prophet ﷺ said:

> ◌ُالدِّينُ النَّصِيحَة

“Religion is sincere goodwill.”
(Sahih Muslim: 55)

But benevolence has two levels:

1. In creed:
A believer is benevolent at heart towards all humanity. He prays for all nations because this is within his ability.

2. In action:
He can show practical benevolence only within the domain for which he is responsible or in charge.

The Qur’an says:

> قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“Protect yourselves and your families from the Fire.”
(at-Taḥrīm: 6)

In Sahih Muslim 997 it is stated:

> When the case of a man was presented before the Prophet ﷺ, he explained the order of spending and said:
“Begin with yourself, give charity upon yourself. If something remains, then for your family; if something remains after your family, then for your relatives; and if something remains after your relatives, then spend here and there.”
The narrator said: he pointed towards the front, the right, and the left.

Meaning: goodness should begin with one’s family, then close relatives, neighbors, and those under one’s care.

⚖️ Responsibility, Justice, and the Limits of Benevolence in Islamic Politics

Islamic politics is not power; it is the name of service and justice.
The Prophet ﷺ said:

> كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ ◌ِ

“All of you are shepherds, and all of you will be questioned about your flock.”
(Sahih Bukhari: 893, Sahih Muslim: 1829)

If someone is a prime minister or ruler, then his practical benevolence will first be for his own nation.
After that, if he has ability, then also for neighboring countries with justice and goodness.

But sadly today many leaders harm other nations in the name of patriotism — which contradicts benevolence.
This is like a man who earns haram to benefit his family, meaning he harms others to benefit his relatives. Such a person seems benevolent to his family, but in reality he harms everyone.

Likewise, a ruler who gives resources to foreign nations by harming his own people is devoid of real benevolence.

Islam’s message is the opposite.
The Qur’an says:

وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ >

◌َبِمَا تَعْمَلُون

“Let not the hatred of a people lead you to injustice. Be just; that is nearer to piety. And fear Allah; surely Allah is aware of what you do.”
(al-Māʼidah: 8)

This is the principle that distinguishes Islamic politics from all other ideologies — benevolence with justice, not benefit with bias.

This was the mindset exemplified by Umar ibn al-Khattab (رضی اللہ عنہ).

I heard this historical incident from a reliable scholar:

A man wanted to buy fodder (or grain) from outside Madinah.
Umar (رضی اللہ عنہ) said:

> “If you buy everything, then what will the people of Madinah eat?”

Meaning: the purpose of a Muslim’s trade or politics is not just his own

profit, but the welfare of the entire people.
This is the practical balance Islam established for the benefit of the individual, the nation, and humanity.

📖 Teaching and Learning: The Greatest Benevolence and the Soul of Politics

In Islamic politics, the greatest service is the teaching and learning of Qur’an and Hadith.

This is the way through which people's thinking shifts from worldly effort to success in the Hereafter.

A worldly-minded man earns only a worldly salary.
But the one whose heart is filled with faith through Qur'an and Hadith receives worldly salary and reward in the Hereafter — because his job becomes an act of worship.

This state does not come merely through words; hopes in Allah arise only through the knowledge that connects the heart with the Lord.

There is no button in the heart that one may press and suddenly attach all hopes to Allah — this effect comes only from that knowledge which turns the heart towards its Creator.

The political mission of the Prophet ﷺ was also this:

> يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

“He teaches them the Book and wisdom.”
(Āl-Imrān: 164)

Thus, the leader who spreads the teaching of Qur’an and Sunnah among his people is performing the greatest political and spiritual service — because he guides his nation not only to limited prosperity but to everlasting prosperity.

🌿 Conclusion

The message of Islam is that creed-wise a believer’s tawakkul should be perfect, but practically he is responsible only within his ability.

The fear of Musa (علیہ السلام) from the snake, and the Prophet's ﷺ model of justice and benevolence — both teach that balance between faith and human nature is the beauty of religion.

The feeling of benevolence should be for all humanity in the heart, and practically it expands according to a person's ability beginning from his family and eventually reaching all nations.

Politics, worship, and benevolence — all become blessed only when based

on justice, knowledge, and sincere intention.
This is the balance that makes a nation honorable in this world and successful in the Hereafter.

And Allah, the Exalted, knows best.

Calling Those Who Reside in the Barzakh

Allah says:

> وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗۤ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ

۝ ◌َ غٰفِلُوْنَ ۞ وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ

(Al-Ahqāf: 5–6)

Translation:
“And who is more astray than he who calls upon besides Allah one who will not respond to him until the Day of

Resurrection, and they are heedless of their invocation?
And when the people are gathered, they will be enemies to them and will disbelieve in their worship.”

The Condition “إِلَىٰ يَوْمِ الْقِيَامَةِ”

The restriction “will not respond until the Day of Resurrection” has been applied.

Idols cannot always respond.

Without Allah's will, no one can always respond.
Near angels can still respond, as in hadith, where for the absent brother, the angel says "Ameen" to the supplication.
Living humans can also respond through means (asbāb).

Thus, this verse concerns those who reside in the Barzakh (the intermediate life).

"Min Dūni Allah" (besides Allah) refers to creation.

Meaning: it is misguidance to attach rational and volitional hope to any living person, but even more astray is he who calls upon one who cannot respond until the Day of Resurrection.

My Research on the Scholars’ Views

Scholars are of two types:

1. Those who do not believe in Sam‘ al-Mawtī (hearing of the dead) at all,

considering this the stronger opinion to prevent grave-worship.

2. Those who believe in Samʿ al-Mawtī only where there is mention in authentic hadiths, because ordinarily it is not heard.

Example: a person usually lives abroad but occasionally comes to Pakistan. When he comes to Pakistan, hearing is established there, but when abroad, hearing in Pakistan is not established.

Or company messages may arrive, but that does not mean every news is received.

My personal view: this discussion is unnecessary because according to the verse, ’Ordinarily heedless’ (ādatan ghāfil) is certain. Even if hearing occurs, what benefit if he is heedless? Heedlessness may have many reasons: either he does not hear, is inattentive, or is distant.

Calling the Residents of the Grave for Symbolic Help

Calling those in the grave for help is clear misguidance.
This call, whether called istighāthah or any other name, in the next verse is considered worship.

Reasons it is considered worship:

1. Claiming to hear personally and to be informed — however, since polytheists consider them Allah’s creation, this reason is insufficient.

2. Complete knowledge — like being aware of multiple calls simultaneously, which indicates a perfect attribute.

3. No evidence for awareness — claiming mafūq al-asbāb (knowledge beyond the natural means).

However, if someone claims miraculous awareness, it will not be ruled as shirk out of caution, but will be considered bid‘ah, because for

miracles evidence must be presented each time.

Example: proof from a single incident of fire’s coolness is not sufficient for other cases, because fire is ordinarily hot.
Similarly, the Prophet ﷺ being

aware miraculously of one matter does not prove knowledge of other matters.

وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ

If denial of worship is done by those who were called, it becomes clearer that they are heedless, as emphasized.
And if the caller denies worship, it is because they called it istighāthah, etc., or they did not worship with the same intention as Allah’s worship. Rather, they considered Allah’s creation and tried to obtain intercession, which most people do not consider worship — it is worship because it involves assumption of knowledge beyond natural means (mafūq al-asbāb).

The first opinion is stronger: those who are called will be deniers. This emphasizes heedlessness because this issue is extremely important — the origin of shirk also began here. And Allah, the Exalted, knows best.

Note on Evidence:

Reasoning from miracles is a flawed method.

Example: Shari‘ah declared wearing a thread forbidden, while applying a

bandage is permissible, because there is obvious reasoning for the bandage.
Allah could miraculously heal by wearing the thread, but it is still prohibited, because the possibility of miracles is not the criterion for halal or haram; what matters is its ordinary effect.

And Allah, the Exalted, knows best.

Analytical Study of Without Apparent Cause and Mafūq al-Asbāb

Mafūq al-Asbāb (literally) refers to an action that is beyond means and causes.
It means the doer does not depend on any cause or means, but is directly capable of performing the action.

Some contemporary grave-worshipping polytheists falsely claim that they seek “subordinate causes” (Mātaḥt al-Asbāb) help from those in the Barzakh, i.e., they consider them in the category of causes and means. In reality, this is a corrupt interpretation, because there is no rational or Shari‘ah evidence to support their claim.

Understanding “Without Apparent Cause”

To understand this issue, it is essential to comprehend the term "without apparent cause" (bighayr al-ẓāhir sabab).
However, before this, one must understand the importance of evidence (dalīl) and its types, which I have discussed in detail in previous articles.

Types of Evidence

Principally, three types of evidence are recognized:

1. ‘Aqlī Dalīl (Rational Evidence): Evidence based on sound intellect.

2. Dalīl al-Hudā (Guidance Evidence): Texts derived from Quran and Hadith.

3. Badīhī Dalīl (Empirical/Observable Evidence): Evidence based on observation and experience.

In Badīhī Dalīl, either the cause is directly observed, or it is inferred through the agent.
Examples:

Seeing fire allows observation of the cause; seeing smoke indicates fire.

Effects seen in a mobile phone indicate an underlying cause or mechanism.

Although Allah’s existence cannot be observed directly, it is perceived empirically through the signs and creation in the universe.

Note: Acceptance of du‘ā by itself does not prove the cause, because sometimes the prayers of polytheists or disbelievers also appear to be accepted.

Sometimes empirical experiments may be conducted, but one must first check whether Dalīl al-Hudā (Quran & Hadith) prohibits such experiments. Principally, Guidance Evidence has precedence over empirical evidence.

For example, according to Surah Al-Ahqāf, Ayah 5, those in the Barzakh are heedless of the calls of people in

this world until the Day of Resurrection.
Therefore, experimenting to see if they respond to our calls is prohibited according to Quran, and empirical evidence is not required to assert this.

For more points on evidence, see the detailed article already presented.

Concept of Without Apparent Cause

When there is no guidance evidence and no empirical evidence for a cause, such an unproven cause is called “without apparent cause”.

When help is sought from a being without any evidence, inevitably the seeker assumes Mafūq al-Asbāb control and knowledge.

This is valid only when help is requested from a being.

Otherwise, mere lack of knowledge of a being’s existence or effect does not incur blame.

However, when help is sought without any Shari‘ah or empirical evidence, inevitably assumption of Mafūq al-Asbāb power and knowledge arises.
Thus, requesting help from any creation without evidence is prohibited, as it goes against Shari‘ah principles and risks entering the domain of shirk.

In other words:

> Help-seeking from a creation without any evidence necessarily implies Mafūq al-Asbāb knowledge

and control, which is prohibited and contradicts Tawhid.

So, when help is sought without Shari‘ah or observable evidence, belief in Mafūq al-Asbāb power becomes necessary.

Example: 1400 years ago, if someone in the East sought information from a living person in the West, no known apparent means existed, so this would imply Mafūq al-Asbāb knowledge.

In the present age, with the Internet and communication tools, information can be obtained through normal means, so Mafūq al-Asbāb assumptions are no longer valid.

Quranic Evidence

Allah clearly states:

> وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ۭ اِنَّهٗ لَا يُفْلِحُ

َ الْكٰفِرُوْنَ

(Al-Mu’minūn: 117)

Translation:
“And whoever calls upon another deity with Allah, for which he has no proof, then his reckoning is only with his Lord. Indeed, the disbelievers will not succeed.”

Context: To give a being the status of divinity, Mafūq al-Asbāb control and knowledge must be assumed.
I have explained in a separate article on “Worship” that Allah has used Mafūq al-Asbāb power and

knowledge as a condition for worship-worthy status.
Thus, requesting help from a being without any valid evidence is equivalent to granting divinity, as it subconsciously assumes Mafūq al-Asbāb knowledge and control — which is major shirk.

Similarly, Surah Al-Ahqāf, Ayah 5 confirms that those in Barzakh do not perceive worldly calls, showing that help-seeking implies Mafūq al-Asbāb assumptions.

Summary

Scholars sometimes use the term "without apparent cause" instead of Mafūq al-Asbāb.
Because when help is requested without apparent cause, it inherently implies Mafūq al-Asbāb power and knowledge.

Ilāh = A being possessing knowledge and control without apparent cause.
(I have written a detailed article on all types of worship and possibilities.)

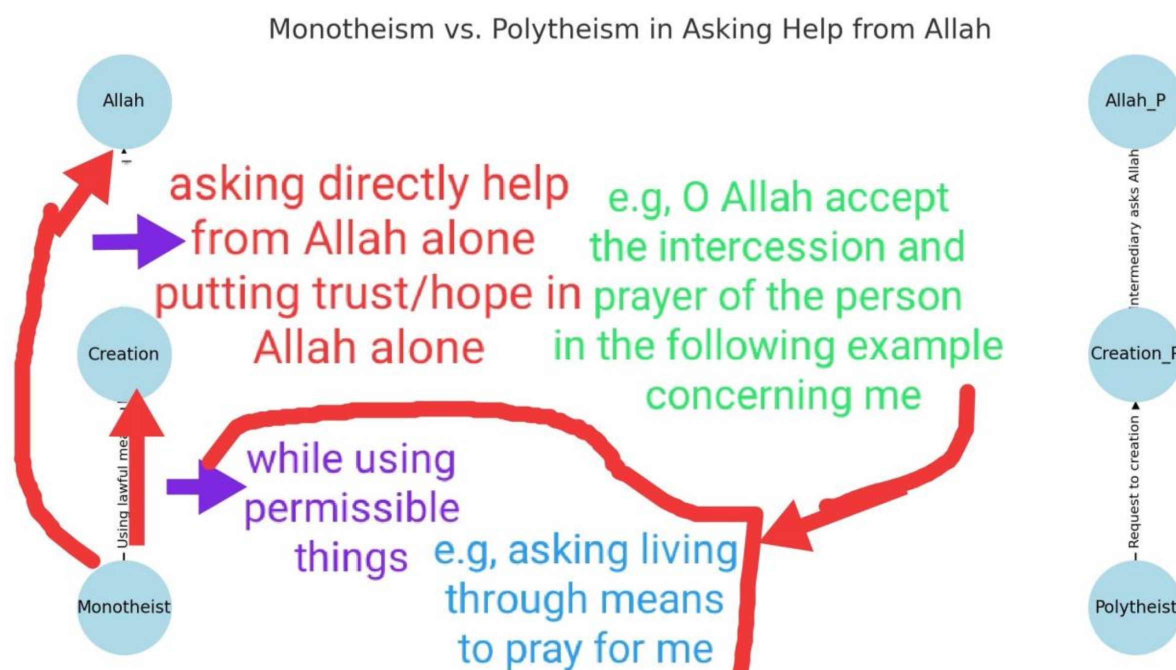
Without Apparent Cause = When no Shari‘ah or empirical evidence exists for the cause.

Mafūq al-Asbāb = Requesting help in the absence of any cause, assuming supernatural knowledge and power.

And Allah, the Exalted, knows best.

—

Supplication and Rational, Voluntary Hopes Directly from Allah



Allah Almighty has power over everything and hears and accepts the supplications of His servants. Therefore, no creation should be made an intermediary in supplication,

as there is no one between Allah and His servant. Allah Himself says:

> "And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them obey Me and believe in Me so that they may be guided." (Al-Baqarah: 186)

۞ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Translation: "You alone we worship, and You alone we ask for help."

Removing Intermediaries and Supplicating Directly:

Note: If someone prays for you on their own, it is a direct supplication to Allah and does not involve an intermediary, as it is their own prayer. However, when asking someone else to pray for you, strive to remove any intermediary, as seen in the supplication of the blind man: 'O Allah! Accept his (the Prophet’s ﷺ) supplication for me.' This ensures that hope remains solely in Allah and that your supplication becomes direct. In such cases, there are two prayers: one from the person praying for you and one from you requesting

the prayer. The one you request should be made direct.

Similarly, regarding the intercession of the Prophet (ﷺ) on the Day of Judgment, the same understanding should apply—that intercession will only occur by Allah’s command. Therefore, the supplication should be:

"O Allah! Accept the intercession of the Prophet (ﷺ) for me on the Day of Judgment with goodness and well-being."

Or

"O Allah! On the Day of Judgment, include me in the intercession of the Noble Prophet (ﷺ) through Your mercy."

This removes the intermediary in supplication, ensuring that hopes remain solely with Allah and not with anyone else.

The Messenger of Allah (ﷺ) emphasized asking directly from Allah, saying:

"When you ask for something, ask only from Allah; and when you seek help, seek help only from Allah." (Jami' al-Tirmidhi: 2516)

Saying "Ameen" behind the Imam is, in reality, an affirmation of seeking the supplication in Surah Al-Fatihah directly from Allah, without the Imam being an intermediary. Since Surah Al-Fatihah contains supplication ("Guide us to the straight path," etc.), the follower's "Ameen" acknowledges that they are also directly asking Allah for the same, rather than considering the Imam as an intermediary.

This is implicitly indicated in the Hadith:

> "When the Imam says (وَلَا الضَّالِّينَ),

then say (Ameen), because whoever's Ameen coincides with the Ameen of the angels, his past sins will be forgiven."
(Sahih Bukhari: 780, Sahih Muslim: 410)

(However, even the Imam’s intermediary role can be removed in belief, which is why saying 'Ameen' verbally is recommended. And Allah knows best.)

Supplication Is Not Just by Words but Also by Intention and Belief:

Supplication is not merely verbal but also involves intention and belief. The belief should be that all requests for help are made directly to Allah alone. This belief is also reflected in saying "Bismillah" (In the name of Allah).

For example:

When one says "Bismillah" before drinking water, the belief is that blessings and benefits come solely

from Allah. Thus, direct supplication is inherently included in the belief. (When saying "Bismillah" before drinking water, if the belief is not consciously present in the heart and mind, it is considered worship. However, if the belief is fully present, it is regarded as Ihsan (excellence in faith).)

If someone supplicates with the belief:
"O Allah! Accept the intercession of the Prophet (ﷺ) for me with goodness and well-being,"
then the hope remains solely in Allah, not in anyone else.

The Prophet (ﷺ) said:

> "If you ask, ask from Allah alone, and when you seek help, seek it from Allah alone." (Sunan At-Tirmidhi: 2516, Hasan Sahih)

Intention Contains Supplication:

When someone performs a good deed with the intention of pleasing Allah, they are, in reality, making supplication for Allah’s pleasure through their intention. This is the greatest supplication because nothing is greater than seeking

Allah’s pleasure. If the intention is for Allah to bless one's wealth, then it is a direct request from Allah for blessings.

The incident of Prophet Musa (peace be upon him) is a prime example of this when he served two women and then directly supplicated to Allah:

> "O my Lord! Indeed, I am in dire need of whatever good You send down to me." (Al-Qasas: 24)

Here, Prophet Musa used his good deed (service) as a means, but his hopes were solely from Allah, not

from his deed. The good deed was not an intermediary between Musa and Allah.

Allah says:

> "Indeed, Allah does not let the reward of the doers of good go to waste." (Yusuf: 90)

Allah is Shakoor (Most Appreciative), meaning that He greatly values good deeds. Thinking in this way directs focus on Allah’s attributes rather than one's deeds, because good deeds and actions themselves are creations.

Conclusion: There should be no creation as an intermediary between a person and Allah in supplication.

The Polytheistic Mentality vs. the Believer’s Perspective:

On the contrary, the belief of the polytheists, as evident from the signs, is that Allah does not hear (accept) their supplications directly but does not reject those whom they consider intermediaries. They say to these intermediaries: "You will intercede for us before Allah." Thus, they introduce

intermediaries in supplication. They say
"These are our intercessors with Allah." (Yunus -18)

A believer may seemingly mention a means in supplication, but as clarified above, that means is actually a way of keeping hope directly in Allah rather than making any creation a real intermediary.
How an apparent intermediary is removed through belief and intention has been explained through examples above.

Two (Direct) Ways of Supplication:

1. Supplication through Allah’s Names and Attributes
Examples:

"O Allah, O Rahman, O Ghafoor, O Razzaq," etc.

"And to Allah belong the best names, so invoke Him by them." (Surah Al-A'raf: 180)

Note: Keeping one’s focus on Allah’s attributes is essentially placing hope in Allah alone because His attributes are not separate from Him.

2. Supplication through Good Deeds as a Means

Examples:

"O Allah! I ask You by my faith in You."

"O Allah! I have prayed for Your pleasure; accept my supplication through it."

Similarly, fasting, charity, serving others, good speech, business ethics, etc., can be presented as a means while still directly seeking help from Allah.

This is proven in the Hadith about the three men trapped in a cave who directly supplicated through their good deeds, and Allah granted them relief. (Sahih Bukhari: 2215, Sahih Muslim: 2743)

However, it must be clear that good deeds are also part of creation, and no creation should be made an intermediary in supplication. If an intermediary is used, it should be removed through belief and intention at least, as explained above, and one’s hope should remain solely with Allah.

If it is still difficult to grasp, then deeply reflect on the meaning of "Alhamdulillah."

"Alhamdulillah" means: "All praise is exclusively for Allah alone."

And Allah knows best.

For more clarification see the graph.

Note: the P in the graph on the right side has no special meaning. It differentiates from the left side.
......

Allah Does Not Listen to Us and Does Not Reject His (Muhammad ﷺ, Jesus PBUH, Ali رضي", etc) Supplication.

The polytheists believed that "Allah does not listen to us and does not reject his supplication".

In their claim "Allah does not listen to us", they assumed that Allah had already decided not to grant a certain thing. Now, they sought to change this supposed decision through the intercession of a created being. This implied that they considered Allah’s decision to be weak and believed that a recommendation or intercession could alter it.

On the contrary, a believer does not pre-assume that Allah has decided to give or withhold something. Instead, he prays to Allah with certainty and determination, as mentioned in the hadith:

> "Ask Allah in supplication and be certain in your supplication (that He will accept it)."
(Sunan al-Tirmidhi: 3479, Hasan)

A believer does not pray with the mindset that "Allah has already decided not to give, yet I will ask anyway". Because when Allah has

already decided not to give, how can you pray against His decision to have it changed?

Thus, a believer does not assume beforehand that Allah will not give him something; rather, he prays and has faith that Allah is capable of granting it, He is most Merciful. He does not consider a means or intercession as a way to alter Allah’s decision. Instead, a means (waseela) is merely one of the permissible ways through which supplication may be accepted, as recognized in Islamic teachings.

Similarly, it is not correct to pray against the absolute decrees that Allah has already established in the Qur’an and authentic hadith. For example, if someone prays for the forgiveness of Satan, it would contradict Allah’s clear decision, as the Qur’an states:

> "Indeed, Allah has cursed him." (Surah an-Nisa: 117-118)

Such a supplication would imply the misconception that Allah’s decision could be reversed, which is an incorrect belief.

For this reason, eliminating intermediaries in supplication expresses the highest level of humility and submission before Allah’s decision.

Note:
It should be clear that the perspective of Prophet Ibrahim (عليه السلام) when praying for his father, and of Prophet Muhammad (ﷺ) when praying for Abu Talib, was that they had not already assumed that their prayers would not be accepted, nor had it yet been made clear that this was an unchangeable decision of Allah.

In contrast, the polytheists first assume rejection and then try to change that rejection through someone else's intercession, Which reflects that a polytheist considers Allah weak in His decision.

This is the difference between the prayers of Prophet Ibrahim (علیہ السلام) and the polytheists.

And Allah knows best.

Belief, Worship, and Ihsān

A believer’s ‘Aqīdah (faith) is that Allah is watching.
When thirst is quenched through water, it is Allah who quenches it, the water itself has no effect and is not permanent.

When a believer drinks water and says Bismillāh before, and Alhamdulillāh after, but the presence of ‘Aqīdah in the heart is absent (attention is elsewhere), this is called ‘Ibadah (worship).

But when drinking water, the believer’s heart is aware of Allah’s presence—that Allah is watching—this is called Ihsān, which is the highest level of worship.

Along with this, the believer maintains hope for eternal reward.

Allah does not waste the reward of the Muhsinīn (doers of Ihsān).

Worldly reward = limited / perishable
Hereafter reward = eternal / everlasting

Issue

Even if a believer does not consciously think of Allah while drinking water, it is still accepted that he directly seeks quenching from Allah, because the believer’s stated faith inherently includes hidden direct du‘ā (prayer).
Therefore, he will not be considered a polytheist (Mushrik).

Note

Relying on intellectual and voluntary expectation and trust in Allah is required.
If emotions create helpless hope or fear towards creation, this is forgivable.

And Allah, the Exalted, knows best.

—

Human Nature and Divine Knowledge:

Human nature includes selfishness, greed, and desires.

Allah does not ask humans to change their nature but rather to align it with divine knowledge—meaning He condemns ignorance. When this nature is coupled with ignorance, it becomes harmful, but when combined with divine knowledge, it becomes beneficial.

Being concerned about one’s own well-being is called selfishness. Causing harm to others for personal benefit is commonly referred to as selfishness.

The Quran and Hadith sometimes use words according to common usage ('urf'). The hadiths that condemn selfishness are addressing selfishness in the common sense. Otherwise, the real condemnation is of ignorance, because in common usage, a selfish person prioritizes temporary benefits over eternal benefits—which is actually ignorance, not selfishness—since he goes against his own nature.

Allah’s command is to live according to one’s nature, meaning one should be eager for one’s own well-being. Islam is a natural religion, and the laws of the Quran and Hadith align with human nature.

The Quran and Hadith do not instruct one to abandon desires but rather to bring them under the guidance of the Quran and Hadith. This is because whatever your soul longs for is found within Allah’s laws—both in this world and the hereafter. Desires that go against Islam arise due to ignorance.

(If we were to attain divine knowledge at the level of the prophets, we too would become infallible. And Allah knows best. The nature of non-prophets is to be forgiven, not to be infallible.)

Thus, divine knowledge alone is sufficient, as human nature itself inclines a person toward action. It is incorrect to say that the knowledge of the Quran and Hadith is not enough and that action is also necessary. This statement applies to books created by humans. However, faith in the Quran and Hadith—meaning faith in Allah—is necessary because

divine knowledge primarily informs about hidden realities, and attaining and believing in such knowledge requires absolute trust in Allah. This is called "faith in Allah" (Iman billah).

A person who is stubborn and argumentative—out of arrogance, envy, bias, personality worship, or ancestral pride—cannot acquire true knowledge of the Quran and Hadith. And false knowledge does not remove ignorance; in such a case, human nature becomes harmful.

(According to my research...

The angels, upon seeing human nature, concluded that humans would shed each other's blood.
Then, Allah presented a demonstration of knowledge, with the purpose of showing the superiority of divine knowledge. And Allah knows best.)

Benefit:

If your child, due to selfishness, harms others or commits a major sin, the remedy is divine knowledge.

This is why the knowledge of Allah (Maʿrifatullah) has been linked to the glad tidings of Paradise.

The Messenger of Allah ﷺ said:

"Whoever dies knowing that there is none worthy of worship but Allah will enter Paradise."
(Narrated by Muslim)

A hypocrite cannot reach the essence of Lā ilāha illa Allah because it requires absolute trust in Allah’s words—that is, faith in Allah.

Point of Reflection:

Strive earnestly to learn and teach Lā ilāha illa Allah. A righteous environment (by Allah's grace and mercy) will naturally develop.

And Allah knows best.

🪶 Divine Knowledge and True Goodness 🪶

The world says that a person should be kind without any reason, perform

good deeds without cause, and that these are the highest morals.
But in human nature, such "reasonless goodness" does not exist at all.
Humans always ask:
"Why should I forgive? Why should I refrain? Why should I show mercy to someone?"

Reason demands a cause, and this is exactly where Wahī (Divine Revelation) guides a person.

The Qur'an and Hadith provide strong reasons for good deeds that

are based on certainty, not merely emotions.
The Qur’an says that gentleness, tolerance, and mercy are tied to the reality of the Hereafter —

Salvation from Hellfire

Attainment of Paradise

Vision of Allah

Peace of heart

And the certainty that obedience to Allah is the true currency through

which one can obtain provision in both this world and the Hereafter.

The story of Yusuf (peace be upon him) illustrates this truth:

> "ِ◌وَلَقَدۡ هَمَّتۡ بِهِۦ وَهَمَّ بِهَا لَوۡلَآ أَن رَّأَىٰ بُرۡهَٰنَ رَبِّهِ"

“If he had not seen the proof of his Lord, he would have inclined towards her.”

This “Burhān al-Rabb” (Divine Proof / Heavenly Knowledge) is the light that protects a person from sin and inclines him toward good.

Apparent Causes by Dahrīyah vs. Believer’s Ma‘rifah

Today, atheists and materialists also encourage goodness.
For example, an illustration shows a child watering a plant, and in old age, the same tree gives him shade.
Thus, the supposed motivation is: “Someday, this benefit will return to you.”

These causes are temporary and superficial.
Such goodness does not last, because it is based on limited personal benefit —
and when desires, family needs, or worldly pressures arise, all these philosophies collapse.
Humans cannot act consistently for such trivial gain.

A believer also sees benefit in good deeds — but his benefit is not limited; it is eternal.
He attains Ma‘rifah (Divine Awareness) of Allah, so he does not focus on worldly, temporary gain, but

on the everlasting reward in the Hereafter.
This is wisdom — to choose eternal life over perishable, and enduring good over limited good.

Faith and Blind Trust

True wisdom is to trust blindly in Allah's words —
because Allah's promises sometimes appear contrary to experience.

When a person does not see apparent benefit, he becomes weak in action.
Faith protects a believer from this weakness.
The believer says:
"If Allah has promised, it is true, even if my observation shows otherwise."

This is the perfection of faith, which gives steadfastness to good deeds.

Human Nature and Self-interest

Human nature is self-interested — it always seeks its own benefit.
Islam did not come to destroy this nature, but to refine it.
The Qur’an does not say to abandon seeking one’s own good, but rather: "Seek good for yourself, but the everlasting good."

Whoever desires good for himself according to his nature becomes a seeker of eternal good, and this is the path of faith.

Humans are blamed not for self-interest, but for ignorance —

thinking that another's loss is their benefit, whereas this is merely illusion of perception.

Necessity of Revelation

This is where Divine Knowledge (Ilm al-Samāwī) becomes necessary. Without revelation, humans have no lasting reason for goodness. Reason is confined to limited observation, and if observation does not show benefit, goodness becomes meaningless.

Wahī grants knowledge that enables looking beyond observation —
the certainty that the fruits of good deeds are always delayed but inevitable.

This knowledge leads humans from temporary emotions to eternal certainty,
where goodness is no longer a feeling, but becomes true worship (‘Ibadah).

Misconception of Dahrīyah

When an atheist sees a believer doing good without worldly benefit, he mistakenly assumes that the believer acted out of “reasonless kindness.”
In reality, the believer’s benefit is the highest benefit — the pleasure of Allah,
which is the greatest reward.

Even when a believer does not take worldly compensation,
he acts according to Allah’s command, not without reason.

Conclusion

Thus, in human nature, “reasonless goodness” is impossible.
But Wahī (Divine Revelation) provides the best reason — which is neither ending nor weakening.

A believer performs good deeds knowing:

> "◌َإِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ"

(Allah has purchased from the believers their lives and wealth, in exchange for Paradise.)

This Heavenly Knowledge gives humans the insight that elevates goodness above mere apparent causes, transforming it into worship (‘Ibadah).

And Allah, the Exalted, knows best.

—

Knowledge of the Unseen is a Characteristic of Allah

> ◌َأَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

(An-Nahl: 21)

Translation:

"They are lifeless, not alive, and they do not know when they will be raised."

Point:

From the style of this verse, it is clear that knowledge of the time of Qiyamah (Day of Judgment) is a fundamental and minimal condition for knowledge of the unseen (Ilm al-Ghayb).

For example:

If someone claims, “I am a batsman”, to prove him false, it is enough to say:
"You cannot even score fifty runs in one innings, how can you be a batsman?"
(This negates based on the minimal condition)

But saying, “You cannot score a thousand runs in one innings” is wrong reasoning, because not scoring a thousand runs does not contradict being a batsman.

Similarly, if someone claims knowledge of the unseen, the first

question should be about the time of Qiyamah.
If this is unknown, the claim to Ilm al-Ghayb is false.

Observe the style of expression in the above verse for this understanding.

Evidence:

1. According to Hadith Jibril, even the Prophet ﷺ did not know the time of Qiyamah.

(Sahih Bukhari: 50, Sahih Muslim: 9)

2. The Qur’an repeatedly states that the knowledge of Qiyamah belongs only to Allah:

> ◌ِإِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ… (Luqman: 34)

“Indeed, the knowledge of the Hour is with Allah…”

> قُلۡ إِنَّمَا عِلۡمُهَا عِندَ رَبِّي… (Al-A‘raf: 187)

“Say: Its knowledge is only with my Lord…”

Consensus of the Ummah:

No one except Allah knows the time of Qiyamah.
Creation is unaware, and this has been agreed upon by all Sahabah and scholars.

Thus, like other verses and hadiths, this verse also makes clear that knowledge of the unseen is a unique attribute of Allah.

And Allah, the Exalted, knows best.

Allah is Grateful and Appreciative (Shakoor wa Qadirdan)

> ◌ُوَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

(Faatir: 34)

Translation:
"And they will say: All praise is for Allah, who has removed sorrow from us. Indeed, our Lord is Most Forgiving, Most Appreciative."

> ُإِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ إِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ

(At-Tur: 28)

Translation:
"Indeed, we used to call upon Him before. Indeed, He is the Most Beneficent, Most Merciful."

> َوَّ اَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ

(Aal-i-Imran: 171)

Translation:
"Indeed, Allah does not let the reward of the believers go to waste."

> وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

(Hood: 115)

Translation:

"So be patient. Indeed, Allah does not let the reward of the doers of good go to waste."

> ◌َإِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ

(Yusuf: 90)

Translation:
"Indeed, whoever fears Allah and is patient, then Allah does not let the reward of the doers of good go to waste."

> ۗوَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ۗ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ

(Al-Baqarah: 143)

Translation:
"And Allah would never let your faith be wasted. Indeed, Allah is Most Compassionate, Most Merciful towards the people."

> وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۖ

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(Al-Muzzammil: 20)

Translation:
"And whatever good you send forth for yourselves, you will find it with Allah — it is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Most Forgiving, Most Merciful."

Hadith Qudsi:

The Prophet ﷺ said:

> Allah has decreed both good and evil and then clearly explained them. Whoever intends a good deed but does not perform it, Allah writes for him a complete reward. If he performs it, Allah writes 10 to 700 times or more its reward.
> Whoever intends evil but does not do it, Allah writes for him a reward. If he performs it, Allah writes one sin.

Reference: Sahih Bukhari – 6491

And Allah, the Exalted, knows best.

Sovereignty, Ihsaan, and Good Opinion (Hakim, Ihsaan, aur Husn-e-Zann)

Introduction:
The core foundation of faith is that a person acknowledges Allah as their sole ruler, maintains the awareness of His oversight, and holds a good opinion of His decisions. This is the faith that grants peace to the heart, sincerity to actions, and honor to outcomes.

Luqman – 22

> وَمَنْ يُّسْلِمْ وَجْهَهٗٓ اِلَى اللّٰهِ

"Whoever submits his face to Allah" (i.e., regards Allah as the sole ruler)

> وَهُوَ مُحْسِنٌ

"While being Ihsaan (excellent in faith and conduct)"

Meaning: The person holds the belief that Allah sees him with the attributes

of Ghafur (Most Forgiving) and Shakoor (Most Appreciative). Allah does not let the reward of the righteous go to waste. He rewards obedience according to His attributes of forgiveness and appreciation, pardons shortcomings, and grants the eternal reward of good deeds.

> ۝ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ؕ وَاِلَى اللّٰهِ عَاقِبَةُ الْاُمُوْرِ

"Then he has grasped the firm handhold, and the outcome of all affairs is with Allah."

Then, when the people of Paradise witness this reward (the one given according to Allah’s attributes of Ghafur and Shakoor), they will say:

> ۞ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

"All praise is for Allah, who removed sorrow from us. Indeed, our Lord is Most Forgiving, Most Appreciative." (Faatir – 34)

Summary:
Whoever regards Allah as the sole ruler, submits themselves to Him, remains steadfast on the path of righteousness, and holds a good opinion of their Lord, they are, in essence, grasping the firm handhold. For such people, there is forgiveness, eternal reward, and everlasting success.

And Allah, the Exalted, knows best.

Correct and Incorrect Use of Qadr (Taqdeer ka Sahih aur Ghalat Istemaal)

We do not fully know the reality of taqdeer, but just as a person can learn to use a mobile phone correctly without fully understanding its internal system, similarly, it is possible to adopt the correct way of acting

according to taqdeer without fully knowing it.

Incorrect Use of Taqdeer

The Quran mentions a wrong belief of the disbelievers regarding taqdeer and how they attributed good and bad outcomes:

> وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَٰذِهِ مِنْ عِندِ اللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَٰذِهِ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ

(An-Nisa – 78)

"And when a good thing happens to them, they say: ‘This is from Allah,’ but when an evil befalls them, they say: ‘This is because of you.’ Say: Everything is from Allah."

Disbelievers, when experiencing prosperity, would claim it was from Allah, not to thank Him, but to deprive the Prophet ﷺ and his companions of honor and reward. And when misfortune struck, they would blame

the Prophet ﷺ and his companions, calling them unlucky.

Correct use of taqdeer is to acknowledge one’s sins during misfortune, as Allah explains in the next verse:

> مَآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ وَمَآ أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ ه

(An-Nisa – 79)

"Whatever good befalls you is from Allah, and whatever evil befalls you is from your own self."

Using Taqdeer as an Excuse

Allah mentions another wrong belief of the disbelievers, where they made taqdeer an excuse for their misguidance:

> وَقَالَ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَا عَبَدۡنَا مِن دُونِهِۦ مِن شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا

◌ۡ◌ٖ مِن دُونِهِۦ مِن شَيۡءٖ

(An-Nahl – 35)

"And the polytheists say: If Allah had willed, we would not have worshiped anything besides Him, neither we nor our forefathers, nor would we have forbidden anything besides Him."

Here, the disbelievers equated Allah’s will (mashiyat) with His pleasure, using it to justify their misguidance. But Allah clarifies:

> ◌َوَلَا يَرۡضٰى لِعِبَادِهِ الۡكُفۡرَ

(Az-Zumar – 7)

"And He does not approve of disbelief for His servants."

This shows that Allah’s will does not mean He is pleased with the disbelievers’ shirk.

Example of Qarun and Arrogance in Misusing Taqdeer

> ۚ قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ

(Al-Qasas – 78)

"He said: This (wealth) has been given to me because of the knowledge I possess."

This was Qarun’s arrogance. Instead of attributing his wealth to Allah’s grant, he claimed it was due to his own ability and knowledge.

Correct use of taqdeer is to attribute every blessing to Allah, praising Him rather than oneself, as mentioned in An-Nisa (79):

> ،تم اور تمہارا عمل، دونوں مخلوق ہیں

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُوْنَ

(As-Saffat – 96)
"And Allah created you and what you do."

So instead of praising oneself and one’s deeds, praise Allah:

"Indeed, whoever is conscious of Allah and is patient, Allah does not let the reward of the righteous go to waste."
(Yusuf – 12:90)

And Allah, the Exalted, knows best.

Further Use of Taqdeer (Taqdeer ka Mazeed Istemaal)

1. Do not abandon Tadbeer (planning/effort) because of Taqdeer

A person should not give up tadbeer or effort, because Allah has commanded the use of causes and means in this world. In a hadith:

Anas bin Malik (RA) narrates that the Messenger ﷺ said:

"If the Day of Judgment were to occur while any one of you had a plant in his hand, he should plant it if he is able to."

Reference: Musnad Ahmad (Hadith: 12902)
Grade: Sahih (according to Al-Arna'ut)

Musnad Ahmad 12436 (IslamOne App)

This shows that regardless of circumstances, a servant should continue making effort and not abandon action by using taqdeer as an excuse.

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2. Tadbeer and Taqdeer go together

In the Quran, Prophet Ya’qub (AS) advised his sons to take measures to protect themselves from the evil eye:

"My sons! Do not enter by one gate, but enter through different gates." (Yusuf – 12:67)

At the same time, he instructed that one should not rely solely on planning, but place ultimate trust in Allah (tawakkul).

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3. Maintain moderation in Tadbeer

A person should plan and act, but moderation is necessary—neither

overusing means nor abandoning them entirely. Taqdeer and tadbeer work together, and the best approach is to exert maximum effort according to your capacity while maintaining rational and voluntary trust in Allah.

High-level tawakkul is also possible if it is purely based on Allah.

For example, in the time of Ibn Milikah (RA), a person set out for Hajj without provisions, thinking this was tawakkul. Ibn Milikah realized he misunderstood the true meaning of tawakkul. He told the person: "Travel alone, without the group."

The person replied: "I cannot do that."
Ibn Milikah then said:
"Then do not claim your trust is in Allah; in reality, your trust is in the group that will meet your needs out of shame."

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4. Tawakkul and Ikhlas (sincerity)

At the time of tawakkul and sincerity, do not give any weight to your action, but rely completely on Allah.

However, when there is an opportunity for planning and ijtihad, evaluate the strength or weakness of your action using experience and insight.

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5. Example of Adam (AS)

When Adam (AS) ate the fruit by mistake, he did not blame taqdeer but admitted his own slip and asked Allah for forgiveness.

However, when Allah and Musa (AS) discussed leaving Paradise, Adam (AS) accepted that the difficulty was part of taqdeer.

This relates to An-Nisa (78) and its application:

When misfortune occurs and the thought of blaming others arises, hold yourself accountable.

When a blessing is taken away and the heart is saddened, exercise patience and accept it as part of taqdeer, as Adam (AS) did.

And Allah, the Exalted, knows best.

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

“Indeed, Allah does not allow the reward of the doers of good to be lost.”
(Beshak Allah Ta’ala does not waste the reward of those who do good.)

A subtle point of this verse is that when a servant experiences comfort or success in this world after performing good deeds or exercising patience, a thought may arise in the heart that perhaps Allah has granted this as a reward.

At such times, the recitation of this verse reminds the heart that Allah’s reward is not limited to worldly comforts. Its recompense is lofty, everlasting, and eternal—for the majesty of Allah is far above merely satisfying His righteous servant with worldly success alone.

And Allah knows best.

Allah, the Sovereign and the Wise: Destiny and Its Application

The true realities of destiny are beyond our knowledge, but its practical application can be understood. I have already written detailed essays on this subject.

1) Allah as the Sovereign

When destiny is viewed from the perspective of Allah as the "Sovereign," it means that what is lawful (halal) and unlawful (haram) is not intrinsically fixed, but is determined by Allah's autonomous decision.

For example, under normal circumstances, killing a child is forbidden because Allah has declared it haram. But in the case of Prophet Ibrahim (peace be upon him), Allah commanded the sacrifice

of his son, which was permissible in that specific instance.

2) Allah as the Wise

When destiny is seen from the perspective of Allah as the "Wise," it means that Allah has informed us of what is good and bad—i.e., the merit or fault of actions exists inherently in His creation, but the ultimate Creator of this merit and fault is Allah. (The concept of good and bad is not derived from any external standard but is linked to Allah's creative system.)

From this angle, Islamic Shariah aligns perfectly with human nature because whatever Allah has commanded is in harmony with the inherent requirements of human nature.

Destiny and Its Application

These two perspectives are not definitions of destiny itself, but rather ways of understanding and applying it. The clear reality in destiny is that every good and bad occurrence is from Allah, and He alone is their Creator. However, the details of destiny are among the things that are

ambiguous, meaning their complete reality is beyond human intellect.

The Quran and Hadith have taught us the concept of destiny, emphasizing that “destiny” and “the application of destiny” are two separate subjects that must be distinguished from one another.

Summary:

Every command of Allah is based on wisdom, but its true essence is

beyond our knowledge. Allah has chosen a specific destiny from countless possibilities, while we neither fully comprehend all those possibilities nor can we select among them, nor do we possess the capacity for a truly appropriate and just choice.

And Allah knows best.

🪶 Divine Nurturing and Allah's Sovereignty 🪶

Allah Almighty did not create man merely for existence, but He established a system for his physical and spiritual nurturing — this is His Lordship.
Lordship does not only mean providing sustenance; it means acknowledging Allah's sovereignty in every system of life and seeking training and guidance within His decrees.

❀ Physical Nurturing ❀

Allah instills love and compassion in the hearts of parents so that they care for their child even in moments of weakness.
This love is a manifestation of Allah’s Lordship.
Similarly, sustenance, health, education, and technology — all these are means through which divine nurturing occurs. These are apparent causes, but in reality, Allah is the Mubsubbul-Asbab — the One who brings effect behind all causes.

> وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

(Hud: 6)
Thus, even physical nurturing is part of Allah’s system.

🌿 Spiritual Nurturing — The Basis of Sovereignty 🌿

Spiritual nurturing means that a person recognizes Allah as the sole

authority over all decisions, laws, and values in life.
Revelation is the source of this spiritual nurturing, as stated:

> ◌َتَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

(Waqi’ah: 80)
This Quran has been sent from the Lord of the worlds — meaning Allah Himself is nurturing His creation.

The Example of Musa (A.S.) and the Believer among Pharaoh’s People

When the believer from Pharaoh’s people said:

> ؟ ◌ُأَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ

(Mu’min: 28)
“Do you kill a man simply because he says, ‘My Lord is Allah’?”

Here, the meaning of “Lord” was not limited to “Nurturer” but also included the authority and lawgiver.

Pharaoh’s objection was that Musa (A.S.) had dedicated sovereignty to Allah alone.
Hence Pharaoh sarcastically asked:

> ؟َ◌وَمَا رَبُّ الْعَالَمِينَ

(Ash-Shu’ara: 23)
“Who is this Lord of the worlds anyway?”

And he justified his own rule by saying:

> ؟أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي

(Az-Zukhruf: 51)
“Is not the kingdom of Egypt mine, and these rivers flowing beneath me?”

This was a declaration of his economic and legal control — he claimed lordship (lawgiving), not creation; he was asserting authority, not attributing ultimate nurturing to Allah.

⚖️ Lordship: Law, Decision, and Nurturing

Everything in this universe happens by Allah’s decree.
Whether sodium and chlorine combine to form salt or the sun rises — all is by His decision.
Anyone attributing these decisions to anyone but Allah is, in essence, acknowledging that entity as the true authority.

Similarly, acts like adultery, usury, injustice, or justice — all carry training within Allah’s decreed system.

Accepting a law other than Allah’s as true is sharing in Allah’s attribute of sovereignty, which is disbelief. Following other laws out of weakness, while not believing in their truth, is a sin.

The sovereignty of creation is not real but metaphorical; it is obeyed only when it aligns with Allah’s command, and such obedience is actually obedience to Allah — just as a wife obeys her husband because of Allah’s command. As stated in Surah Yusuf:

> ◌ِإِنِ الْحُكْمُ إِلَّا لِلَّهِ

(Yusuf: 40)
“Authority belongs only to Allah.”

Allah’s decisions can be discerned in two primary ways:

1. Evidence-based Guidance (Daleel al-Huda) — through the Quran and Hadith,

2. Intuitive or Experiential Evidence (Daleel al-Badiha) — through observation and experience.

Allah emphasized the importance of evidence; this is why Prophets were sent. Whoever deliberately attributes a false decree to Allah, claiming it as His decision while knowing otherwise, faces the threat of Hell. However, errors of ijtihad are excused, and attempting to discern Allah’s decree carries reward.

📖 Quran and Hadith — Criteria of Divine Nurturing

The Prophet ﷺ said:

> “Indeed, Allah elevates some people through this Book (the Quran) and brings others down through it.” (Sahih Muslim: 817)

This Quran is the “rope” that raises man:

> وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

(Aal-i-Imran: 103)

Whoever holds onto it attains elevation (Paradise), and whoever lets go falls (into Hell).

Denial of the Hereafter = Denial of Lordship

Allah says:

> وَإِن تَعۡجَبۡ فَعَجَبٞ قَوۡلُهُمۡ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِي خَلۡقٖ جَدِيدٍۗ أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ
> بِرَبِّهِمۡ

(Ar-Ra'd: 5)

This verse shows that denying the Hereafter stems from denying Allah's Lordship.
They acknowledge Allah as Creator but reject Him as the One who continues to nurture and decree.
If they accepted His Lordship, they would necessarily acknowledge Paradise and Hell, because training and deprivation require reward and punishment.

🏵 “Rabbuna Allah” — The Center of True Nurturing

> ◌ُإِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ

(Fussilat: 30)

This verse teaches that saying “Our Lord is Allah” is not mere belief but acknowledging Allah in decisions, law, training, and sovereignty. Hence, the first question in the grave will be: “Who is your Lord?”

A disbeliever cannot answer, as they hid the truth in life.

🌷 Divine Nurturing — The Path to Paradise and Hell

There is training in Allah’s decrees.
Those who accept these decrees receive elevated training and enter Paradise.
Those who deny them miss divine nurturing and fall into Hell.

Hence Allah says:

> ◌ْوَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ

(Ar-Ra’d: 22)
“And those who are patient seeking the pleasure of their Lord,”

Meaning they endure for the sake of attaining divine training.

🤲 A Believer’s Prayer — Ease in Nurturing

> ◌ِرَبَّنَاوَلَاتُحَمِّلْنَامَالَاطَاقَةَلَنَابِه

(Al-Baqarah: 286)

This prayer shows that a believer accepts divine training but, in wisdom, asks Allah to make it manageable.

Allah’s training brings forgiveness and everlasting reward.

Allah relates the statement of the inhabitants of Paradise:

> إِنَّ رَبَّنَا لَغَفُورٞ شَكُورٌ

(Fatir: 34)
“Indeed, our Lord is Forgiving and Appreciative.”

They will say this after witnessing the results of divine nurturing throughout their lives, acknowledging that Allah’s training included both forgiveness and a chain of reward.

Thus, when divine nurturing comes in life — whether in the form of trials, suffering, or delayed blessings — do not consider it injustice.
Allah never wrongs; behind every difficulty, trial, or delay lies forgiveness and everlasting reward.

Whoever sincerely accepts Allah’s nurturing will say in the Hereafter: “Indeed, our Lord was Most Forgiving and Appreciative.”

🌾 Summary

Lordship is not merely physical upbringing but recognizing Allah’s sovereignty, decrees, and training. This is the true meaning of “Rabbuna Allah.”
Those who acknowledge it are elevated through divine training to Paradise.
Those who recognize authority in others and hide the truth become deniers of Lordship and suffer everlasting loss.

We are obliged to acknowledge Allah’s Lordship throughout our lives.

And Allah knows best.

—

Worldly Education and Nurturing — A Thoughtful Review

Islam has always encouraged earning through lawful means (kasb-e-halal) and acquiring strength and

capability. The Prophet ﷺ said that "Allah loves the hand that works to earn through effort." Likewise, the Quran urges Muslims to gain strength so that the enemies of the faith (muharibeen) may refrain from corruption merely by witnessing the power of the Muslim community.

For this reason, worldly education, if pursued with the right purpose, can become a crucial means both for earning a livelihood and for empowering the Ummah.

However, regrettably, the current worldly curriculum and its system of

training have strayed far from this objective. In Pakistan, the prevailing curriculum primarily favors those few students whose memory is exceptionally sharp. Such intelligent students may be one in a thousand, while the majority merely memorize information mechanically, wasting time. Consequently, their natural abilities are suppressed, and they remain deprived of the true fruits of knowledge.

From an Islamic perspective, every person must be trained according to their inherent abilities. Yet the current education system has become a rigid

mold in which everyone is forcibly fitted. Those who do not fit are labeled as failures. This failure later breeds feelings of inferiority, despair, and a tendency toward wrong paths.

Moreover, this system is so time-consuming and overwhelming that students do not find time for studying the Quran and Hadith. They chase only exams, marks, and certificates. Thus, they acquire neither faith nor worldly knowledge. The result is that, in seeking to meet their needs, they may incline toward unlawful means.

The Quran and Hadith nurture the human soul, whereas the current worldly curriculum primarily generates mental stress. When spiritual training is absent, a person may have knowledge but lack awareness, receive education but miss nurturing. This explains why today’s educated individuals may possess knowledge but not character, capability but not trustworthiness.

The demands of the time require us to reconsider our educational curriculum. A system should be established that balances religion

and worldly skills — where one hand holds the Divine Book and the other masters worldly expertise. Only such education can truly elevate a person, purifying the soul and giving life a meaningful purpose.

And Allah knows best.

🪶 The Integration of Religious and Worldly Education 🪶

A person’s success does not lie merely in the knowledge of the mind, but in the light of the heart.
Both religion and worldly knowledge are essential aspects of human life — one nourishes the soul, the other supports the body.
However, when these two are separated from each other, a person remains incomplete.

Islam has never commanded turning away from the world.
The Quran states:

> وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا

“Seek the Hereafter with what Allah has given you, and do not forget your share of the world.” (Al-Qasas: 77)

This means that both religion and worldly life are blessings from Allah, and justice and balance between them are necessary.

Unfortunately, today we have divided education into two separate domains

—

one limited to mosques and religious schools,

and the other confined to secular schools and universities.
The first nurtures the soul but creates detachment from the world,
while the second teaches worldly skills but severs the connection to the soul.
The result is that neither the soul finds peace nor life becomes enlightened.

The reality is that Islam has given every branch of knowledge the status of worship —
provided the intention is pure and the goal is Allah’s pleasure.

Worldly knowledge alone, if disconnected from God, becomes a source of temptation,
and religious knowledge alone, if not linked with worldly action, loses its practical effect.

The integration of religious and worldly education means that a person uses their knowledge as a means of service and guidance.
A doctor saves a patient’s life, but with the intention of Allah’s pleasure.
An engineer constructs a building, but with the spirit that this too is a form of ongoing charity (sadaqah jariyah).

A teacher enlightens the mind, but simultaneously awakens hearts.

This integration is only possible when our educational system is based on the true objectives of the Quran and Sunnah —
where every subject brings a person closer to Allah,
and every branch of knowledge teaches the service of humanity.

Religion and worldly life are two steps of the same journey —
when both move together, a person does not merely learn, they transform.

And when a person transforms,
society too becomes illuminated.

This is the kind of education where knowledge becomes action,
and action attains the status of worship.

And Allah knows best.

Ahl al-Kitab and Innovation (Bid‘ah): An Analytical Study

In Islam, the term Ahl al-Kitab (People of the Book) is used for Jews and Christians because they follow the commandments of the revealed scriptures according to their understanding, even though, in reality, their scriptures have been altered. In contrast, Sunni and Shia Muslims consider many of their own acts as bid‘ah (innovations), even though they sometimes justify them as “good innovations” (bid‘ah hasanah). This article examines why Jews and Christians are termed Ahl

al-Kitab, while Sunni and Shia Muslims are not included in this category.

Why are Jews and Christians called Ahl al-Kitab?

Jews and Christians are called Ahl al-Kitab because they perform acts of worship according to what they believe are the teachings of the revealed books (Torah and Gospel), even though these books have been subject to distortion.

The Case of Sunni and Shia Muslims

Both Sunni and Shia Muslims consider many acts of worship as innovations (bid‘ah), though some are deemed “good innovations” (bid‘ah hasanah). For example, in the Barelvi school of thought, celebrations such as Milad-un-Nabi ﷺ and other practices are classified as bid‘ah hasanah. Similarly, various Shia groups have introduced new

practices not part of the Sunnah, but accept them as “good deeds.”

It should be noted: Every innovation in religion is misguidance; however, not every innovation outside religion constitutes misguidance.

The Prophet ﷺ explicitly stated:

> ◌ٌوَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَة

“Keep away from newly invented matters, for every innovation is misguidance, and every misguidance leads to perdition.”

(Sunan Abi Dawud: 4607, Jami‘ at-Tirmidhi: 2676, Sunan an-Nasa’i: 1579)

The Prophet ﷺ also said:

> كُلُّ بِدْعَةٍ ضَلَالَةٌ

“Every innovation is misguidance.” (Sahih Muslim: 867/2005)

> مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“Whoever introduces into our religion something that is not part of it, it is rejected.”
(Sahih al-Bukhari: 2697, Sahih Muslim: 1718/4492)

Another narration states:

> مَن عَمِلَ عَمَلًا لَيسَ عَلَيهِ أَمرُنا فَهُوَ رَدٌّ

“Whoever does an act upon which we have not given instruction, it is rejected.”
(Sahih Muslim: 1718/4493)

These hadiths clearly establish that any addition (bid‘ah) in religion constitutes misguidance, and there is no division between “good” and “bad” innovations in this regard.

The Meccan Polytheists and Bid‘ah

The polytheists of Makkah also performed acts of worship according to their own inventions, attempting to attribute them to the Abrahamic faith

without any authentic evidence. The Quran mentions:

> وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۗ أَوَلَوْ كَانَ ءَابَآؤُهُمْ
لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ

“And when it is said to them, ‘Follow what Allah has revealed,’ they say, ‘No, we shall follow what we found our fathers upon.’ Do their fathers understand anything, or are they guided?”
(Al-Baqarah: 170)

This verse indicates that the polytheists were rigidly attached to their self-invented practices, similar to those who follow innovations (bid‘ah).

Conclusion

Jews and Christians are termed Ahl al-Kitab because they perform worship according to what they believe are the revealed scriptures, even though those scriptures have been distorted. In contrast, Sunni and

Shia Muslims recognize many of their own acts as bid‘ah, even if they call some of them “good innovations.” Since they themselves consider their practices as innovations, they cannot be classified as Ahl al-Kitab. In this respect, they are like the polytheists of Makkah, who performed acts of worship according to their own inventions.

And Allah knows best.

Stubbornness and Obstinacy (Zidd and In‘ad)

[This is based on my personal research. If I am mistaken, the error is mine and I seek Allah’s forgiveness. If I have reached the truth, then it is purely from Allah.]

Stubbornness and Obstinacy:

(I have written a detailed article on this before; please refer to it.)

Some fundamental reasons for stubbornness and obstinacy are as follows:

1. Arrogance

2. Envy

3. Idolization of one’s own personality

4. Prejudice

5. Blind imitation of forefathers

(This is the most dangerous, as it embeds itself in one’s temperament and becomes a lifelong habit. Accepting the truth against it becomes very difficult, except by Allah’s will. Customs and respect for elders are included here.)

Avoiding stubbornness and obstinacy according to one’s capacity is a part of faith. The limitation of capacity is mentioned because a person is only responsible according to what he can manage:

> لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا

“Allah does not burden any soul beyond its capacity.”
(Al-Baqarah: 286)

Allah is free from error, while creation may err:

From the beginning to the present, no tafsir or explanation is completely free from error, because they are based on human understanding. The

principle is that if a person avoids stubbornness and obstinacy according to his capacity but still errs, his mistakes are excused, no matter how grave.

However, if a person does not avoid stubbornness and obstinacy, then even if he appears to be on the truth, he is in hypocrisy.

For this reason, it is inappropriate to label any individual as destined for Hell, because stubbornness and obstinacy are internal matters. When scholars issue a verdict of disbelief or misguidance, it is for implementing

Shariah rulings, not for deciding someone’s final abode.

Evidence from Hadith:

1. The Prophet ﷺ asked a female slave:

> “Where is Allah?” She said: “In the sky.” He asked: “Who am I?” She said: “You are the Messenger of

Allah." The Prophet ﷺ said: "Free her; she is a believer."
(Sahih Muslim: 537/1199)

This indicates that a person is responsible only according to his capacity. Even if his apparent knowledge is limited, if he avoids stubbornness and obstinacy, he will be considered a Muslim in the sight of Allah, even if it does not appear so outwardly.

2. Condition for salvation for Jews and Christians:

The Prophet ﷺ said:

> “By the One in Whose hand is the life of Muhammad! Whoever among this nation hears my message and does not believe, he will enter Hell.” (Sahih Muslim: 153)

This hadith clearly establishes that a person is not accountable until the truth of Islam reaches him. If the truth has reached him and he still refuses,

then he will enter Hell—not because of ignorance, but due to obstinacy. Allah knows best.

Seeking knowledge and guidance according to one’s capacity is obligatory.

Summary:

Sit alone and reflect on the causes of stubbornness and obstinacy. It is a dangerous trait and the essence of the matter lies here.

In the Barzakh (interim life), when a disbeliever or hypocrite is questioned, he replies: “I did not know; I just followed what people said.” He is then told: “You neither understood yourself, nor did you study the revelation.”
(Sahih Bukhari: 1338)

Benefit of this post:

Since every person is accountable to avoid stubbornness and obstinacy

according to his capacity, it is not necessary for him to know reality as clearly as Allah does.

One can only gauge the presence of stubbornness and obstinacy within oneself by sincerely reflecting and examining oneself in solitude. Many people understand the truth sufficiently for their capacity, but wait for Allah to reveal it openly—like the Children of Israel demanded from Musa ﷺ:

> وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ
> تَنظُرُون

“And when you said, ‘O Moses! We will not believe until we see Allah openly,’ then the thunderbolt seized you while you were looking.”
(Al-Baqarah: 55)

The main point is that those addicted to stubbornness and obstinacy will not accept the truth even if they witness extraordinary signs.

Note:

The Prophet ﷺ said:

> ◌ٍطَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمِ

“Seeking knowledge (and guidance) is obligatory on every Muslim.”
(Ibn Majah: 224)

And Allah knows best the truth.

Iman-e-Mujmal (Concise Faith)

آمَنْتُ بِاللّٰهِ كَمَا هُوَ بِأَسْمَائِهٖ وَصِفَاتِهٖ (Ma‘rifat-e-Ilahi)

ِ وَقَبِلْتُ جَمِيْعَ اَحْكَامِهٖ، اِقْرَارٌ بِاللِّسَانِ وَتَصْدِيْقٌ مبِالْقَلْب (Ahkam-e-Ilahi)

Translation:
“I have believed in Allah as He is, with His Names and Attributes (Ma‘rifat-e-Ilahi),
and I have accepted all His commandments, affirming with the tongue and confirming in the heart.”
(Ahkam-e-Ilahi)

لَآ اِلٰهَ اِلَّا الله (Measure of Ma‘rifat-e-Ilahi)

مُحَمَّدٌ رَّسُوْلُ الله (Ahkam-e-Ilahi — Quran & Hadith)

Iman-e-Mufassal (Detailed Faith):

Hazrat Jibra’il ‘Alaihissalam came to Nabi ﷺ and asked:

> "أَخْبِرْنِي عَنِ الْإِيمَانِ؟"

“Tell me about Iman (faith).”

The Prophet ﷺ replied:

> أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

“It is that you believe in Allah, His angels, His books, His messengers, and the Last Day (Yawm al-Qiyamah), and that you believe in Qadr — both its good and its bad.”

Reference: Sahih Muslim, Hadith: 8

WalLahul Ta‘ala A‘lam

Furu‘i Ikhtilaf (Secondary Differences)

Furu‘i ikhtilaf refers to differences where both sides present strong evidence.

Example:

Speaker: “Sit not Stand”
(This sentence has two possible meanings:)

1. You are commanded to stand up.

2. You are commanded to remain seated.

Here, instead of deriving meaning according to one’s desire, it is

necessary to understand the speaker’s intention, which becomes clear from the context and supporting evidence.

The nature of evidence can vary; some are strong, some weak, and sometimes both sides have substantial evidence, which creates a matter of difference.

Example:
One person argues: the speaker is rude, so the first meaning (stand up) is intended.
Another person argues: the speaker is rude but the addressee is wealthy,

and the speaker speaks gently to the rich, so the second meaning (remain seated) is intended.

The same principle applies in Fiqh.

Fiqh

Fiqh refers to human understanding and interpretation of Shari‘ah (Quran & Hadith). Fiqh itself is not Shari‘ah, but an effort to comprehend it and understand Allah’s intention.

Fiqh can align with Shari‘ah or differ from it because it is based on human ijtihad.

The Prophet ﷺ said:

"When a ruler exercises ijtihad and makes a correct decision, he receives two rewards; if he errs in ijtihad, he receives one reward." (Sahih Bukhari: 7352, Sahih Muslim: 1716)

However, actions based on mistakes are not binding; the stronger evidence (rajih daleel) is to be followed.

Among the A’immah Arba‘ah (Imam Abu Hanifa, Imam Malik, Imam Shafi‘i, and Imam Ahmad ibn Hanbal, may Allah have mercy on them), differences in fiqh are common. One school can be preferred over another if its evidence is stronger.

To understand Allah’s intention, evidence is presented from:

1. Quran & Hadith

2. Ijma‘ and teachings of the Sahabah

(Which are ultimately derived from Quran & Hadith, as Allah says: “Aminu kama aman an-nasu” [Al-Baqarah: 13] — “Believe as the people believed,” where “people” refers to the Sahabah.)

Hadith: Command for Asr Prayer in Banu Qurayzah

This hadith is recorded in Sahih Bukhari (946) and Sahih Muslim (1770).

After the Battle of the Trench, Nabi ﷺ instructed the Sahabah:

"La yusallianna ahadul Asr illa fi Banu Qurayzah"
Translation: “None of you should pray Asr except in Banu Qurayzah.”

On the way, the time for Asr arrived, causing a difference of opinion among the Sahabah:

1. Some said: follow the Prophet’s words and delay Asr until reaching Banu Qurayzah, even if it results in qadha (missed prayer).

2. Others said: the purpose was to reach quickly, so they prayed on the way instead of delaying.

When presented to the Prophet ﷺ,

He did not reject either view, meaning both ijtihads were valid.

This hadith illustrates the principle that differences in ijtihad and understanding of Shari‘ah texts are permissible.

Approach of the Salaf-e-Salih

When one fiqh’s evidence appeared stronger, the Salaf-e-Salih would follow it; obstinacy and stubbornness were not their method.

For example, Imam Abu Hanifa (RA) and his two eminent students, Imam

Abu Yusuf and Imam Muhammad (RA), differed on about 120 issues. Yet, this did not lead to conflict or enmity because they recognized it as part of religion.

Thus, Imam Abu Hanifa (RA) sometimes adopted his students' opinions when they had stronger evidence, without arrogance or pride.

My Research Perspective

The statement or action of a Sahabi is binding for me only until knowledge of a mistake emerges. The statement or action of a non-Sahabi is binding if it aligns with Quran, Hadith, and Sahabah’s teachings. Religion’s foundation rests on revelation and its earliest bearers, as Allah says: "Aminu kama aman an-nasu" [Al-Baqarah: 13] — “Believe as the people believed,” where “people” refers to the Sahabah.

Conclusion

Furu‘i ikhtilaf is valid only when both sides have strong evidence.

Fiqh is not a substitute for Shari‘ah; it is human understanding of Shari‘ah, which can be right or wrong.

When a fiqh’s evidence is proven stronger, it should be adopted, following the practice of the Salaf-e-Salih.

Allah knows best

Fear of Hypocrisy is a Sign of Faith

Ibn Abi Malika reported: I met thirty Sahabah of Nabi Akram ﷺ, and

each one of them feared hypocrisy within themselves. None of them said, “My faith is like that of Jibra’il or Mika’il.”

As narrated by Hasan Basri: Only a true believer fears hypocrisy, and the one who is fearless of it is a hypocrite.

Reference: Sahih Bukhari – 48
Grade: Mu‘allaq

WalLahul Ta‘ala A‘lam

A Beloved Servant of Allah: One Who Repents and Does Good After Sinning

Islam does not ignore human natural weakness. It is no surprise that a person may commit sins, but true virtue lies in feeling remorse, repenting, and compensating with

good deeds. The Messenger of Allah ﷺ said:

> "إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُفَتَّنَ التَّوَّاب"

"Indeed, Allah loves the believing servant who, after being tested or falling into sin, repeatedly repents." (Musnad Ahmad: 571)

This Hadith shows that Allah loves those servants who may fall into trials or sins but keep returning in repentance. In Allah’s sight, the

perfect one is not he who never falls, but he who returns after falling.

The same concept is further clarified in another Hadith of the Prophet ﷺ:

> "ٍاتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ"

"Fear Allah wherever you are, and follow a bad deed with a good one, it will erase it; and treat people with excellent character."
(Jami‘ at-Tirmidhi: 1987)

Here, it is important to note that Taqwa (piety) does not mean being sinless, but rather being forgiven — that is, a servant who, if he sins, compensates with good deeds that erase the sin, and the best means of this repentance is excellent character.

The Qur’an also emphasizes this reality:

> "ِإِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ"

"Indeed, good deeds erase evil deeds."
(Surah Hud: 114)

And those who remember Allah and repent after sinning are praised:

> "وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۚ۞ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ،
فَاسْتَغْفَرُوا لِذُنُوبِهِمْ، وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ، وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ"

"Allah loves the doers of good. And those who, when they commit indecency or wrong themselves, remember Allah, seek forgiveness for their sins — and who can forgive sins

except Allah — and do not persist knowingly in what they have done." (Surah Al ‘Imran: 134–135)

All these texts teach us that the true excellence of a believer is not in being sinless, but in repentance, remembrance, performing good deeds, and showing good character after sinning. These are the traits that are beloved to Allah.

Allah knows best

……

Now my incomplete research is following;

Faith and the Essentials of Religion

Scholars have defined the essentials of religion as the knowledge that a pious person in one’s neighborhood possesses without any independent reasoning or ijtihad. Believing in this knowledge is obligatory. For example, if a pious person knows without reflection that the miswak

(tooth-cleaning twig) is part of religion, then accepting it as part of the faith becomes a requirement of belief. If someone claims ignorance about whether the miswak is part of religion or not, they would be considered a disbeliever according to this definition.

The benefit of this approach is that a person remains in pursuit of the truth.

However, its drawback is that it can leave a person in doubt, because the religious person in the neighborhood is an external standard, and the extent of their religiosity cannot be

precisely measured. Determining who is truly pious becomes difficult. If one asks the pious person how much knowledge they possess without independent reasoning, even they may not be able to answer. And if they do, it would be like an entire dictionary, difficult to memorize. Even then, according to this definition, one could still be counted as a disbeliever.

For this reason, I have preferred defining the essentials of religion in terms of stubbornness and obstinacy (ضدوعناد), derived from the Qur’an and

Hadith, which I have already discussed in two previous essays.

Stubbornness and obstinacy are matters of the inner self, and a person can assess them by self-reflection.

Yet even this has a limitation, as the boundaries and scope of faith cannot be fully determined.

To address this, I have referred to the Hadith of Jibril regarding detailed faith and have also written an essay on the implications of La ilaha illallah, which can be studied further.

It is still better to consult learned scholars, because I am personally investigating faith and trying to understand its scope.

WalLahul Ta‘ala A‘lam

The Implications of La ilaha illallah

The declaration La ilaha illallah (There is no deity except Allah) was conveyed to the Prophets through revelation via angels and the

scriptures. This necessitates belief in the messengers, the books, and the angels.

La ilaha illallah is the outcome of the oneness of Allah in His essence, His attributes, and His actions. It proves that no one shares in Allah's essence, attributes, or actions, and believing in this is obligatory.

Among Allah's attributes is Rabb (Lordship), which means Allah trains and nurtures humanity. Whoever benefits from Allah's guidance attains the highest station, which is Paradise. Those deprived of this

guidance face the consequence of Hellfire.

Allah’s attributes also include Rahmah (mercy) and Shakur (rewarding gratitude), through which the reward of good deeds is everlasting, leading to Paradise.

Allah’s attributes include knowledge, power, and wisdom, which necessitate belief in Qadr (Divine decree). Destiny is determined through Allah’s knowledge, power, and wisdom, and belief in this is essential.

The term Ilah refers to the one worthy of worship, and the object of worship is called Ilah. I have already written essays on the literal and technical definitions of worship, its various types, and the two forms of worship specifically mentioned in Qur’an and Hadith.

The implications of La ilaha illallah may also explain why the glad tidings of Paradise are linked to it, as it emphasizes the importance of evidence and belief in Allah’s Book. I

have also written a detailed essay on this evidence.

Mishkat al-Masabih – 37

The Messenger of Allah ﷺ said:

«مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ»

"Whoever dies knowing that there is no deity except Allah will enter Paradise."
Reported by Muslim (and also in Tirmidhi 1/65, 464; Ibn Hibban 201).

This means that whoever dies in a state of knowing that none has the right to be worshipped except Allah will enter Paradise.

WalLahul Ta‘ala A‘lam

The Qur’an, Hadith, and the Limits of Human Understanding

Introduction

Allah Almighty has granted humanity a great source of guidance and training: the Qur’an and Hadith.

The Qur’an is the revelation sent word-for-word from Allah.

Hadith has two aspects:

1. Hadith based on revelation that was conveyed to the Prophet ﷺ.

2. The Qur’anic and Hadith-based Muhammadan jurisprudence and

ijtihad (فقه واجتهادِ محمدی ﷺ), which comes under the "wisdom" mentioned in the Qur’an. This Muhammadan jurisprudence is also referred to as Hadith.

Allah says:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

(Surah Al-Jumu‘ah: 2)

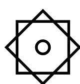
This means: the Prophet ﷺ teaches the people the Book (Qur’an and

Hadith) and wisdom (Prophetic Hadith and jurisprudence).

Limits of Understanding Revelation

Humans can memorize the words of the Qur’an and Hadith, but fully comprehending their meanings and secrets is impossible—even for the Prophet ﷺ. Allah only imparts to the Prophet what is necessary for prophethood, guidance, and training, and this is revealed gradually, not all at once.

Allah says:

 لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَرَتَّلْنٰهُ تَرْتِيْلًا

◌َ تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ

(Al-Furqan: 32, 80)

Similarly, for practical human training, Allah may cause certain verses or Hadith to be forgotten temporarily from a person’s mind.

If someone is in despair, verses of warning are omitted so they are not disheartened.

If someone is careless after sinning, verses and Hadith on mercy are omitted to instill caution and fear.

Examples

1. Scientific Facts
The Qur’an and Hadith contain references to scientific phenomena, but this does not mean the Prophet ﷺ knew all scientific details. He

knew only what was necessary for guidance and prophethood.

2. Agriculture
The Qur’an and Hadith provide guidance on agriculture, yet the Prophet ﷺ said:

ْأَنْتُمْ أَعْلَمُ بِأُمُورِ دُنْيَاكُم

(Sahih Muslim: 2363)

"You are better aware of your worldly matters."

This shows that worldly knowledge, like agriculture or science, was not the aim of the Prophet's ﷺ mission.

His primary purpose was guidance and training.

3. Knowledge of the Punishment of the Grave

The Qur'an mentions the punishment of the grave:

يُثَبِّتُ اللّٰهُ الَّذِينَ آمَنُوا... وَيُضِلُّ اللّٰهُ الظّٰالِمِين

(Surah Ibrahim: 27)

Historically, even until the Medinan period, neither Hazrat Aisha رضي الله عنها nor the Prophet ﷺ had detailed knowledge of this. A Jewish woman informed Hazrat Aisha رضي الله عنها, and upon asking the Prophet ﷺ, confirmation came through revelation. After that, the Prophet ﷺ regularly sought protection from the punishment of the grave.
(Sahih Muslim, Hadith: 584)

This demonstrates that even the Prophet ﷺ received knowledge gradually, as needed for guidance

and training. It also highlights the need to reconsider the term essentials of religion.

Conclusion

These examples clarify that while humans can memorize the words of the Qur’an and Hadith, fully comprehending their meanings and secrets is impossible. Even the Prophets ﷺ were given only the knowledge necessary for their prophethood, guidance, and training.

Finally, Allah Almighty states:

وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا

(Surah Bani Isra’il: 85)

"Indeed, you have been given but little knowledge."

No single person has fully interpreted the Qur’an and Hadith; complete understanding has never been delivered. Therefore, it is essential to reflect on multiple interpretations rather than relying on only one, otherwise our understanding will be like a frog in a well.

WalLahul Ta‘ala A‘lam

Is the Standard Uniform for Issuing a Fatwa Against Qadianis?

A person who claims prophethood while being fully sane is undoubtedly a disbeliever.

However,

If someone interprets the Qur’an and Hadith incorrectly and proposes the view that prophethood continues and another prophet will come, then the same ruling should apply to them as it does to the Ahl al-Sunnah (Barelvi) and Shia.

Moreover,

If examined carefully, the Ahl al-Sunnah (Barelvi) and Shia are even more misguided than the Qadianis. The reason is that Qadianis went astray regarding prophethood, whereas the Ahl al-Sunnah (Barelvi) and Shia have gone astray regarding Tawhid (Divine Unity). Furthermore, the evidence for the finality of Prophethood (Khatm-e-Nubuwwat) comes solely from transmission (Qur’an and Hadith), while the proof for Tawhid comes from both reason and transmission. Therefore, deviation in Tawhid is far more serious.

(In other words: is belief in the finality of Prophethood as strong as belief in Tawhid?)

In Pashto, it is said: “Zra pa oba sakhi” (firm certainty)—meaning Tawhid is an absolute, self-evident truth. The entire Qur’an and Hadith came to teach this Tawhid, and the purpose of prophethood is, in essence, the establishment of Tawhid.

In my view, the fatwa of disbelief against the Qadianis issued by the Barelvis reflects an excess in their love for the Prophet ﷺ.

Other scholars who have issued fatwas against the Qadianis, if they did not issue the same fatwa against the Ahl al-Sunnah (Barelvi) and Shia, then this constitutes a double standard and a desire-based ruling.

Note: It should be clear that personally, I consider the Ahl al-Sunnah (Barelvi) and Shia more misguided than the Qadianis. However, since I am not a Mufti, my personal view carries no legal weight. In the above discussion, I have not issued any fatwa; rather, I am highlighting the need to reconsider

the fatwas issued by scholars who declared the Qadianis disbelievers.

WalLahul Ta‘ala A‘lam

—

The sins which consistently committed is the sign of Kufr but not themselves Kufr

According to my research, some sins are not disbelief (kufr) in themselves, but persistently committing them can lead to a faithless end (kufr at the

time of death). A few examples are as follows:

1. Deliberate and intentional unjust killing of a believer. (Surah An-Nisa - 93)

2. Unlawfully usurping the rights of an orphan. (Surah Al-Ma'un - 2)

3. Deliberately abandoning obligatory prayer without a valid excuse (or not even praying for guidance, as prayer itself is a supplication for guidance). (Surah Al-Muddaththir - 43)

4. Not feeding the needy and not encouraging others to do so. (Surah Al-Muddaththir - 44 and Surah Al-Ma'un - 3)

5. Sodomy – a man fulfilling his desires with another man. (Derived from the story of the people of Lut)

6. Cheating in weights and measures. (Derived from the story of the people of Shu‘ayb)

7. Habitual alcoholism. (References: Musnad Ahmad - 18752, Musnad Ahmad - 2325)

8. Severing ties of kinship. (Sahih Bukhari - 5984, Sahih Muslim - 6520)

9. Committing sins with the belief that they will only remain in Hell for a few days and then be released. (A belief attributed to Judaism)

10. Committing sins with the hope that intercession from Prophet Muhammad (ﷺ), Jesus (عليه السلام), Ali (رضي الله عنه), etc., will save them, or believing they are beloved to Allah, so He will not hold them accountable. (A belief attributed to Christianity)

11. Persistently lying or giving false testimony in legal matters. (Agreed upon – Sahih Bukhari - 6094, Sahih Muslim - 6637)

It should be noted that these sins can lead to a faithless end (kufr at the time of death) only when they are committed persistently and without concern.

For example:

If a person regularly drinks alcohol and remains unconcerned about it, they are considered a habitual drunkard, upon whom Hell has been warned.

However, if a person drinks alcohol but counteracts it with abundant good deeds to erase its effects, they are

not classified as a habitual drunkard and will be saved from the warning mentioned above.

Nonetheless, how to erase the effects of these sins is a serious question, so the best course is to repent completely.

In contrast to sins 9 and 10, a believer sins with the hope of repentance and avoids false hopes, trying to erase their morning sins by the evening and their evening sins by the morning. A believer strives with their full effort to ensure that their

final moment is upon faith (i.e., that they die as a believer). They make this their ultimate goal, and all their actions are directed toward attaining Allah, so that they may receive eternal rewards befitting His majesty—the inevitable result of which is entry into Paradise.

Secret:

A person who persistently commits the above-mentioned sins is a hypocrite. And Allah knows best.

Issue:

A unique characteristic of faith in this Ummah is that a believer repents repeatedly (Tawwab) and does not persist in the above-mentioned sins. Punishment for other sins is given in this world, which is why, according to hadith, a believer from this Ummah will not be punished in the Hereafter.

Abu Musa (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

"Allah has shown mercy to my Ummah; they will not be punished in the Hereafter. Their punishment is in this world, in the form of trials, earthquakes, and killings."

(Reference: Sunan Abu Dawood - 4278)

"And those who, when they commit an immorality or wrong themselves, remember Allah and seek forgiveness for their sins – and who can forgive sins except Allah? – and they do not persist in what they have done while they know."
(Surah Aal-e-Imran - 135)

And Allah knows best.

—

The Unique Characteristic of Faith in the Shariah of Muhammad ﷺ

(This is my personal research. If I have made a mistake, it is from myself and Satan—may Allah forgive me. But if I have reached the truth, then it is purely from Allah.)

Imam Abu Hanifa (رحمه الله) states that

faith (iman) is the affirmation of the heart (tasdiq al-qalb).
Imam Shafi‘i (رحمه الله) states that faith is

a combination of the heart’s affirmation, verbal declaration, and actions.

There is no contradiction between these two definitions.

The unique characteristic of faith in the Shariah of Muhammad ﷺ is that it naturally inclines a believer toward righteous actions.

It can be compared to a tree that has the potential to bear fruit—the tree represents faith, and its fruit represents righteous deeds.
Imam Abu Hanifa (رحمه الله) describes it from the root (bottom-up), while

Imam Shafi‘i (رحمه الله) describes it from the top-down.

A person becomes a believer through heartful affirmation (tasdiq al-qalb). If he dies at that very moment, he dies as a believer. However, if he continues to live, the nature of faith in the Shariah of Muhammad ﷺ is that it will naturally push him toward righteous actions. If he produces good deeds as a result, then his faith is complete. If he does not, then he is a hypocrite (munafiq)—meaning he never truly believed in the first place.

In summary, a true believer in this ummah is among those who constantly repent (tawwabun).

Imam Shafi‘i (رحمه الله) expresses the same idea from the opposite angle: If there is no fruit (righteous deeds), then there is no tree (faith). If true faith existed, Allah would have caused good deeds to emerge from it. As Allah says in the Quran:

"And whoever believes in Allah, He guides his heart." (Surah At-Taghabun: 11)

Thus, both perspectives are correct.

Imam Abu Hanifa's (رحمه الله) explanation is needed when discussing how one enters into faith.

Imam Shafi'i's (رحمه الله) perspective is needed when evaluating one's faith—to ensure one is not a hypocrite.

The Mistake of the Murji'ah

In contrast, the Murji'ah claim that righteous deeds are not necessary for faith.

This view may appear similar to Imam Abu Hanifa’s (رحمه الله) statement, but there is a key difference:

Imam Abu Hanifa (رحمه الله) means that the mere affirmation of the heart makes one a believer, but this faith is so powerful that it naturally leads to righteous deeds. It transforms a believer into one who repents constantly (tawwab).

The Murji’ah deny that faith has this quality. They claim that even if a person never performs a single good

deed in his entire lifetime, he still remains a believer.

However, Imam Abu Hanifa (رحمه الله) clarifies that if a person affirms faith in his heart and then dies before having the chance to do good deeds (e.g., he dies immediately), then he remains a believer.

For example, a Companion (رضي الله عنه) accepted faith while on his ride but fell off and passed away before performing any good deeds. The

Prophet ﷺ still gave him the glad tidings of Paradise.

In contrast, the belief of the Murji’ah may have been possible in previous nations (Shari‘ahs) because there were believers in past Shari‘ahs who had faith but never performed a single good deed despite having the time to do so.

The Special Quality of Faith in This Ummah

The believers of this ummah are those who constantly repent (tawwabun).

(I previously listed about 11 major sins—there may be more that I do not recall.)
A believer does not persist in major sins indefinitely.

If a believer commits a major sin, he repents—this cycle of sin and repentance characterizes the believers of this ummah.

If, despite this lifestyle of repentance, some major sins remain unaccounted for, they will be forgiven through the Grand Intercession (Shafa‘ah Kubra) of the Prophet ﷺ.

Those who have been destined for Hell will be forgiven before entering it.

However, a person who persists in major sins without repentance is a hypocrite (munafiq)—meaning he was never a believer in the first place.

This explains why the Prophet ﷺ said (in meaning):

"Allah has shown special mercy to my ummah—believers will not be punished in the Hereafter."

Rather, believers will face difficulties in this world as an expiation for their sins.

A true believer constantly seeks to erase the effects of sins by repenting and performing righteous deeds.

A believer fears hypocrisy within himself and continuously strives to be a true believer in the sight of Allah until death.

(The purpose of this post is not to make someone fearless about committing sins. Instead, it is meant to make a person concerned about

his faith. If my faith does not bear fruit (good deeds), then why is that? Am I a hypocrite? This should lead one to constantly seek true faith from Allah.)

Benefit of This Discussion:

This clarifies those hadiths that promise Paradise based solely on faith.

The Messenger of Allah ﷺ said:

"Whoever dies knowing that there is none worthy of worship but Allah will enter Paradise." (Narrated by Muslim)

This hadith only mentions divine knowledge (Ma‘rifatullah) as the basis for entering Paradise.

In reality, a believer who attains divine knowledge through the Quran and Hadith will naturally turn toward Allah and become among those who constantly repent (tawwabun).

Since human nature is self-interested, a believer who realizes that his well-being lies with Allah will naturally be driven to Him.

Thus, Allah causes righteous actions to emerge from such a believer.

Additionally, a believer will also perform good deeds out of love for Allah.

However, if a person persists in major sins (such as those I previously listed—and there may be more), it may indicate that his understanding of Allah (Ma‘rifatullah) is deficient or contains elements of shirk.

And Allah knows best.

Point of Reflection:

Strive to learn and teach "Lā ilāha illa Allah" diligently.
Through Allah’s grace and mercy, an environment of righteous deeds will naturally develop.

(Note: There is much more to the details of faith—only Allah knows it completely. I am still researching.)

And Allah knows best.

On Alcohol in the Light of Qur'an and Hadith

Human Nature and Alcohol

By nature, human beings are inclined toward good and virtue. This natural disposition draws a person toward Allah, makes them seek the truth, and encourages them to pray for guidance. However, alcohol consumption extinguishes this natural desire. While under the influence, a person does not care about truth or falsehood. Even if the truth is apparent before them, they remain

indifferent and abandon the pursuit and prayer for guidance.

Pointing to this reality, Allah Almighty says:

> "They ask you about wine and gambling. Say: 'In them is great sin, and also some benefits for people, but their sin is greater than their benefit.'"
(Surah Al-Baqarah: 219)
"Thus Allah makes clear the verses to you that you may reflect on this world and the Hereafter."
(Al-Baqarah: 219-220)

The wisdom behind avoiding alcohol is that it redirects a person toward their original nature, reflecting on the transience of this world and the permanence of the Hereafter, while keeping the desire and prayer for guidance alive.

Alcohol and Neglect of Dhikr and Salah

In Surah Al-Ma’idah, Allah says:

> "Satan only wants to create enmity and hatred between you through wine and gambling and to turn you away from the remembrance of Allah and from prayer. Will you then desist?"
(Surah Al-Ma’idah: 91)

Here, dhikr and salah refer to the prayer for guidance and connection with Allah. Salah itself is essentially comprised of this very supplication and seeking of guidance.

Disbelievers and Spiritual Intoxication

The disbelievers are, in fact, spiritually intoxicated—they are heedless of supplication and guidance. Surah Al-Muddaththir describes their negligence:

> "What has brought you into Saqar (Hell)? They will say: 'We were not of those who prayed, nor did we feed the poor; we used to engage with those who indulged in vain talk; and

we used to deny the Day of Recompense.'"
(Surah Al-Muddaththir: 42-46)

This shows that their negligence in worldly distractions prevented them from praying and realizing that after death there is life and righteous deeds, such as feeding the poor, are required.

Avoiding Salah While Intoxicated

Allah further instructs:

> "O you who believe! Do not approach prayer while you are intoxicated, until you know what you say."
(Surah An-Nisa: 43)

This indicates that Salah is essentially a prayer for guidance. Alcohol deprives a person of this innate pursuit. Once the intoxication ends, a person can return to their

original nature—the pursuit of guidance.

Prohibition in Hadith

It is narrated from Hazrat Umar Farooq (RA) that when the prohibition of alcohol began to be revealed, he prayed that Allah send a decisive statement regarding it. Then the verse from Surah Al-Baqarah was revealed:

> "They ask you about wine and gambling. Say: 'In them is great sin.'" (Surah Al-Baqarah: 219)

Even after hearing this, Hazrat Umar (RA) prayed for a more decisive statement. Subsequently, the verse from Surah An-Nisa was revealed:

> "O you who believe! Do not approach prayer while intoxicated." (Surah An-Nisa: 43)

Finally, the verse from Surah Al-Ma’idah was revealed:

> "Satan only wants to create enmity and hatred between you through wine and gambling..."
(Surah Al-Ma’idah: 91)

When the Prophet ﷺ recited, "Will you then desist?" Hazrat Umar (RA) said: “We desist, we desist.”
(Musnad Ahmad: 378)

Condemnation of Alcohol in Hadith

The Prophet ﷺ said:

> "Every intoxicant is khamr, and every intoxicant is forbidden. Whoever drinks alcohol in this world and dies addicted without repenting will not drink it in the Hereafter." (Sahih Muslim: 2003)

Hazrat Abu Musa (RA) once remarked that he did not care

whether he drank alcohol or worshiped another besides Allah. (Nasai: 5666)

Note: This point reflects my personal reasoning (ijtihad). If I err, may Allah forgive me; if I reach the truth, it is purely by His guidance and grace.

Summary

Alcohol extinguishes the natural human desire for goodness and guidance. It diverts a person from

dhikr and supplication, occupying them in worldly amusements. Both Qur’an and Sunnah have declared alcohol strictly forbidden, calling it a satanic act. For a believer, complete avoidance is necessary so that the pursuit of guidance and the connection with Allah remain intact.

WalLahul Ta‘ala A‘lam bis-Sawab

—

I am currently engaged in this research: (faith)

1. The Reality of Faith and Stubbornness & Hostility

☑ A person who learns the Quran and Hadith according to the teachings of the Companions and does not have stubbornness and hostility is a true believer. A characteristic of such a believer is that they will be safe from the torment of the Hereafter.

☑ A person who learns the Quran and Hadith but harbors stubbornness and hostility—such as arrogance, jealousy, bias, personality worship, or blind following of ancestors—can fall into hypocrisy.

A hadith states:
"The majority of the hypocrites in my Ummah are among the Qurra' (reciters of the Quran)."
(Musnad Ahmad: 3796, Sahih al-Jami': 1865)

☑ This hadith indicates that merely reciting the Quran is not enough; rather, it is essential to avoid

stubbornness and hostility. Otherwise, a person may fall into hypocrisy. (A person who has stubbornness and hostility will have incomplete and incorrect knowledge, and they will not be able to understand the true essence of the religion as long as they remain stubborn.)

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2. Those Who Have Faith Without the Quran and Hadith—Either Entirely or Without the Teachings of the Companions

☑ If someone believes in God without the Quran and Hadith—whether completely independent of them, like Jews and Christians, or through them but without the teachings of the Companions—and they do not have stubbornness and hostility, then they may be considered believers in the sight of Allah, but their faith will be incomplete from our perspective.

☑ Their faith will not have the characteristic of guaranteeing them protection from the punishment of the Hereafter, because they may hold

incorrect beliefs, engage in wrong practices, or commit sins that could lead them to Hell for a limited period. (Whereas the one who avoids obstinacy and learns Quran and Hadith according to the teaching of companions will become repenter; erase sins with good deeds which saves him from the hellfire completely despite unable to remove sins with good deeds because of the habitual tawwabiin.)

☑️ This principle is also reflected in the hadith about the 73 sects:

The Prophet (ﷺ) said:

"My Ummah will divide into seventy-three sects; one of them will be in Paradise, and the rest will be in Hell."
The Companions asked, "O Messenger of Allah! Who will they be?"
The Prophet (ﷺ) replied:

"Those who follow my way and the way of my Companions."
(Sunan at-Tirmidhi: 2641, Sunan Abi Dawood: 4597)

✅ This hadith clearly shows that the saved sect (Najiyah) is the one that follows the Quran and Hadith according to the teachings of the

Companions and does not have stubbornness and hostility.

✅ The remaining 72 sects may enter Hell, but because they do not possess stubbornness and hostility, they will not remain there forever—rather, they will be removed after serving their punishment.

✅ However, those who have stubbornness and hostility will remain in Hell forever.

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3. Summary

1 A true believer is one who follows the Quran and Hadith according to the teachings of the Companions and is free from stubbornness and hostility. Such a believer will be safe from the punishment of the Hereafter.

2 A person who is distant from the Quran and Hadith but is free from stubbornness and hostility may be a

believer in the sight of Allah, but they can still be punished. If they persist in sins, they may enter Hell for a limited period.

3 A person who learns the Quran and Hadith but harbors stubbornness and hostility may fall into hypocrisy, and the Prophet (ﷺ) warned that most hypocrites will be among the Quran reciters.

4 The hadith about the 73 sects clarifies that only the saved sect

(Najiyah) will enter Paradise, while the rest may enter Hell, but not permanently.

☑ This research highlights the unique characteristic of this Ummah—that a true believer will be safe from the punishment of the Hereafter, whereas misguided sects may enter Hell due to their sins. However, as long as they do not have stubbornness and hostility, their final destination will be Paradise.

And Allah knows best.

The Characteristic of (True) Faith

And I (Heracl) asked you (Abu Sufyan) whether his companions were increasing or decreasing. You said they were increasing, and this is the state of faith. Until it becomes perfect. And I asked you whether anyone, displeased with his religion, would apostatize. You said no. Thus, this is also the characteristic of (true) faith: those in whose hearts its joy resides do not turn away from it.

(Sahih Bukhari, Hadith No. 7)

> "And Allah would not let your faith be lost; indeed, Allah is, to the people, Most Compassionate, Most Merciful."
(Al-Baqarah: 143)

> "And whoever believes in Allah—He guides his heart."
(At-Taghabun: 11)

Issue 1: (According to my research) The existence of a true apostate does not exist. Whoever apostatizes was never truly a believer; rather, they were a hypocrite. Outwardly, they may appear to people as a believer, but a true believer does not turn from faith to disbelief. Turning from faith to disbelief is the trait of hypocrites, as mentioned in Surah An-Nisa, Ayah 137-138.

Fourteen hundred years ago, during the time of the Sahaba, all believers were also mujahideen. So if someone apostatized, they were essentially a hypocrite—either a spy for the hostile

disbelievers (Harbi Kafir) or claiming faith to undermine Islam. Such an apostate (Harbi Munafiq) would be executed. Allah Almighty knows best.

Issue 2:
Whoever deliberately leaves Islam with their own choice, accepting another religion as true, was essentially already a hypocrite, appearing to people as a believer. Therefore, their previous good deeds were already lost, and apostasy merely made it apparent. (This is in the case where no deed is accepted in the state of disbelief.) Allah Almighty knows best.

Issue 3:
The Sahaba (RA) were true believers from the start. And it is clear above that the characteristic of true faith is that Allah increases it. Therefore, the Sahaba (RA) never apostatized.

Issue 4:
A believer of this Ummah is a repentant one (Tawwab). They do not persistently commit certain major sins mentioned in the Qur’an and Hadith. (I have previously listed some of these major sins, which, if done persistently, can make a person a hypocrite.)

WalLahul Ta‘ala A‘lam

Faith That Makes a Person Move from Disbelief to Belief

Summary Faith (Iman-e-Mujmal)

"Āmantu billāhi kamā huwa bi-asmā’ihi wa sifātihi, wa qibiltu jamī‘a

aḥkāmihi, iq’rāran bil-lisān wa taṣdīqan bil-qalb."

Translation: I believe in Allah as He is with His Names and Attributes, and I accept all His commands, affirming them with my tongue and confirming them in my heart.

Explanation: Summary faith means that a person accepts every command of Allah as true and right in the heart, even if unable to act upon it. Not acting upon a command does not make a person a disbeliever as long as they do not deny it in the heart or reject it. Accepting every

command of Allah as true in the heart constitutes the minimal level of summary faith (Iman-e-Mujmal), which takes a person out of the circle of disbelief and makes them a believer.

In this context, it is also important to understand that:

Understanding the concept of worship and concluding that none is worthy of worship except Allah falls under faith in Allah. That is, when a servant reflects that worship should only be for the One who is Creator, Owner, and Remover of difficulties,

and that we are utterly powerless before Allah’s decisions, then they necessarily consider no one else worthy of worship. This is the fundamental requirement of faith in Allah.

Allah is the Sovereign (Hakim), the absolute Lawgiver and Judge. Whatever Allah wills happens. Accepting Allah’s commands as true and right is part of faith, even if one falls short in practice. As long as the heart accepts Allah’s commands as true, one remains within the circle of faith.

Detailed Faith (Iman-e-Mufassal)

Qur’an:

> "And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day, indeed, he has gone far astray." (Surah An-Nisa: 136)

Explanation: This is detailed faith, in which Allah mentions the fundamental matters that every human must believe in. Denial of these is explicit disbelief.

Hadith of Jibril (AS)

The Prophet ﷺ was asked:

> "What is faith (Iman)?"

He ﷺ replied:

> "It is that you believe in Allah, His angels, His books, His messengers, the Last Day, and in divine decree, both its good and evil."
(Sahih Muslim, Hadith No. 8)

(Divine decree reflects Allah’s complete knowledge, power, grace, and justice.)

This also explains detailed faith (Iman-e-Mufassal), clarifying all its essential components.

Important Qur’anic Verse:

> "Do you believe in part of the Book and disbelieve in part?"
(Surah Al-Baqarah: 85)

Explanation: This verse addresses those who knowingly accepted some parts of Allah’s Book while denying others out of stubbornness, pride, or

arrogance. Such deliberate denial is considered disbelief.

However: If someone truly does not know that a matter is part of Allah’s Book or essential to the religion, their denial is not counted as disbelief.

Reason: Disbelief arises from stubbornness and obstinacy, caused by pride, envy, idolizing personalities, prejudice, or blind imitation of forebears. Avoiding these out of one’s capacity is part of faith. Denial out of ignorance is not disbelief; it requires guidance and clarification.

Summary:

Summary Faith (Iman-e-Mujmal): Accepting every command of Allah as true and right in the heart, even if practice is lacking.

Understanding the true meaning of worship and not considering anyone worthy of worship except Allah is a fundamental requirement of faith.

Accepting Allah’s commands as true and right is part of faith, even if practice is lacking.

Detailed Faith (Iman-e-Mufassal): Believing in specific articles of faith whose denial constitutes disbelief.

Denial of any part of Allah’s Book or command constitutes disbelief only if done with stubbornness and obstinacy; otherwise, ignorance does not count as disbelief.

WalLahul Ta‘ala A‘lam

Alhamdulillah, the research on the minimal scope of faith is complete. Below is logical faith.

The most fundamental condition of faith is to avoid stubbornness and obstinacy to the best of one’s ability.

Then, read below for logical faith.

Logical Faith (Faith Through Rational Reasoning)

When a person reflects on the creation of the heavens and the earth, he recognizes the complete knowledge and power of the Creator. Observing how the skies are elevated, the earth is spread out, and everything in the universe functions in perfect order and harmony — it becomes certain that all of this is the creation of a Creator whose knowledge is complete and power absolute.

Allah Almighty says:

> "It is Allah who created the seven heavens and of the earth the like thereof. His command descends among them so that you may know that Allah has power over all things, and that Allah encompasses all knowledge."
> (Surah At-Talaq, 65:12)

From this perfect knowledge and power of the Creator arises the concept of Divine Decree (Qadr). This concept makes it clear that the Creator alone is the Sovereign, the

Absolute Ruler, and the Lawgiver — and that before His decisions, humans are entirely helpless and powerless. This is the true meaning of being "Alah" (God).

Example:
We call an event a "coincidence" or "accident" because our knowledge and control are limited. But for the Creator, whose knowledge and power are perfect, nothing happens by chance. For instance, when the Creator made fire, the heat or warmth in it did not arise on its own; these qualities were placed by the Creator’s knowledge and power. Similarly,

every property and quantity of creation is determined by the Creator’s will and wisdom — this is destiny (Qadr).

When a person believes in the Creator’s sovereignty and divinity, the natural inclination to seek guidance is awakened. During this search, according to the requirements of revelation, Allah presents His Book through a Prophet or a caller. This external source leads the person to guidance. Upon reflection and study of the Book, its truth and authenticity become self-evident. Thus, the truth of the Quran is confirmed both by

natural inclination and the presentation of the Prophet and study of the revelation.

At this stage, the rational evidence transitions into transmitted evidence (i.e., revelation).

The Quran informs us that:

The name of the Creator is Allah.

Allah is free from every defect.

All praise belongs to Him alone.

He always speaks the truth.

He responds to prayers.

He never breaks His promise.

He rewards good deeds.

Allah is extremely kind and merciful.

He rewards even small acts of goodness eternally — He is Most Appreciative (Shakoor).

He never oppresses anyone.

All these truths are known through revelation (transmitted knowledge), but sometimes they may seem to conflict with human experience.

Therefore, those who rely solely on reason or experience to establish faith often tend toward atheism.

As the Quran mentions, there are people who measure their worship of Allah by worldly experience:

> "And there are some people who worship Allah from one side. If they receive some worldly benefit, they are content, but if a trial comes, they

turn away. Thus, they lose both this world and the Hereafter — and the loss of both is the manifest loss." (Surah Al-Hajj, 22:11)

Faith based solely on observation cannot endure trials because it relies on experience rather than revelation.

Faith in the unseen means that even if experience seems to contradict something, a person still accepts Allah’s words as true — purely because it is the Word of Allah.

This is the faith that melts the soul, which is why:

> Physical actions are not necessary for the existence of faith — because accepting Allah’s command as true, solely because it is from Him, even against experience, is a sign of great sacrifice and extraordinary faith.

The Quran also says:

> "And whoever disbelieves in Allah, His angels, His books, His

messengers, and the Last Day, then indeed, he has gone far astray." (Surah An-Nisa, 4:136)

This verse does not separately mention destiny because its proof has already been established through reason and observation.

After this, the Quran and Hadith teach us the distinction between the Creator and creation, which I have explained in my essay Alhamdulillah. Likewise, the details of faith in angels, divine books, messengers,

and the Hereafter are clearly presented in Quran and Hadith. The correct and incorrect understanding of destiny is also clarified through Quran and Hadith.

And Allah knows best.

The belief in La ilaha illallah inclines a person toward actions that are pleasing to Allah.

Humans are naturally desirous of goodness, and a believer is certain

that his well-being lies in Allah’s pleasure, which motivates him to act accordingly.

And Allah Almighty knows best.

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The Necessity of Revelation (Wahi)

Introduction:
By nature, human reason can recognize the Creator and grasp some basic moral principles. But this journey halts at a certain point. A

critical question arises here: Can reason alone provide complete guidance about truth and falsehood, good and evil, and the purpose of life?

History and human experience answer this in the negative. Various nations relied on their intellect and experiences, yet their results contradicted each other. Some called oppression justice, some considered virtue as evil, and some even elevated desires to the status of divinity. This is precisely the point where reason requires the guidance of revelation.

Thus, the question arises with full intensity:
If the Creator is Wise and did not create humans without purpose, will He leave them without guidance?
Certainly not. On the contrary, His wisdom demands that He send revelation so that humans receive true and definitive guidance.

Arguments and Points for the Necessity of Revelation:

1. Limits of Reason
Reason can lead humans to some fundamental truths, such as:

The existence of a Creator (that there is one Allah)

Some moral principles (justice is good, oppression is evil)

But reason cannot determine practical details. For example:

How many times should one pray?

When and how should fasting be performed?

How should inheritance be distributed?

These cannot be determined by reason alone; revelation is necessary.

📖 Quran:
"وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا"

(Bani Isra’il: 15)
"And We would not punish until We send a messenger."

This shows that along with reason, Allah sends messengers and revelation to complete the proof.

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2. Disagreement of Reason
The greatest problem of reason is that every person’s reasoning can lead to different conclusions.

Some consider alcohol beneficial.

Others consider it destructive.

Without revelation, reason alone cannot establish a definitive standard.

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3. Dominance of Human Desires
Left to reason alone, humans justify arguments according to their desires.

Some nations considered sacrificing children as virtuous.

Some oppressed women, denying them rights.

All this happened under the name of reason. Revelation provides a complete and secure standard beyond personal desires.

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4. Testing Guidance

Reason alone provides incomplete guidance. Reason tells a person, “I was created for a higher purpose.”

But this purpose is clarified through revelation. Allah created everything for a specific purpose; if the purpose

is not fulfilled, it is futile. The role of reason is to recognize truth, but without revelation, this purpose remains incomplete.

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5. Knowledge of the Unseen
Reason can know only the visible, not the unseen:

Reality of Paradise and Hell

Life after death

Angels and matters of the Hereafter

For this, revelation is necessary.

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6. Guidance in Details
Reason understands general principles but cannot guide in details.

Reason can comprehend that justice is necessary.

But detailed laws to implement justice in practical life are given only through revelation.

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7. Relationship Between Servant and Lord
Reason understands that there is a Creator and humans are His servants.
But how will servitude (worship and actions) be performed? This is not possible without revelation.
That is why acts like Salah, Sawm, Zakat, and Hajj were determined through revelation.

---

8. Revelation as the Standard of Truth

Reason alone leads to “diversity of opinions” (every person has a different view).

Revelation resolves all differences and provides a definitive standard.

Allah says:

"فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ"

(An-Nisa: 59)

"If you differ in anything, refer it to Allah and His Messenger."

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9. Difference Between Benefit and Goodness
Benefit and harm relate to the apparent world, known through experience and observation (reason). Good and evil relate to the unseen and inner reality, beyond the reach of reason.

Example: Alcohol:

Apparent benefit: business, temporary pleasure

Harm: sin and destruction (inner and Hereafter)

As Allah says:
"قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا"

(Al-Baqarah: 219)
"There is great sin in them, and some benefit for people, but their sin is greater than their benefit."
Apparent benefit may be seen by reason, but only revelation can judge the sin and evil.

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10. System of Social Life

Without revelation, every society creates laws according to its own reasoning, leading to:

One nation considers interest essential for economy

One nation calls homosexuality a "right"

One nation enforces caste system

Reason alone cannot provide universal and eternal standards.

Revelation provides universal guidance.

📖 Quran:

"كان الناس أمة واحدة فبعث الله النبيين مبشرين ومنذرين وأنزل معهم الكتاب بالحق

ليحكم بين الناس فيما اختلفوا فيه"

(Al-Baqarah: 213)
"People were one nation, then Allah sent the prophets as bringers of good tidings and warners and revealed with them the Book in truth to judge between people in their differences."

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11. Reason Itself Demands Revelation

Reason itself indicates that its role is to raise questions and show paths, not to provide final answers.
Like the eye searches for light, but light comes from outside the eye.
Similarly, reason searches for revelation, which is the light that completes it.

Summary:
Revelation is necessary because reason is limited, varied, subject to

desires, and cannot access the unseen or inner reality. Revelation guides reason and shows humans their true purpose in life.

Scriptural Evidence from the Quran:

1. Al-Qiyamah: 36

﴿ أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ﴾

"Does man think that he will be left aimless?"

2. Bani Isra’il: 15

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴾

"And We would not punish until We send a messenger."

3. An-Nisa: 165

﴿ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ﴾

"Messengers were sent as bearers of good news and warners so that after the messengers, people would have no argument against Allah."

4. Al-An'am: 19

﴿ وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنذِرَكُم بِهِ وَمَن بَلَغَ ﴾

"And this Quran has been revealed to me so that I may warn you and those it reaches."

5. Al-Anbiya: 10

﴿ ◌َلَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴾

"Indeed, We have revealed to you a Book containing your mention. Will you not understand?"

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6. Purpose of Creation and Necessity of Revelation

Allah Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

(Adh-Dhariyat: 56)

"And I did not create the jinn and mankind except to worship Me."

This verse shows that the primary purpose of creation is worship. But valid and accepted ways of worship are only those revealed by Allah, because He alone is the ultimate Lawgiver and Object of worship. If humans invent ways of worship based on their own reason or desires, they are invalid, as the

Quran has declared the worship of polytheists null and void.

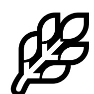
And Allah knows best.

—

Trust in Revelation (Wahi)

🪶 Introduction

The most important question for humans is: Should one trust revelation?
Is it foolishness, or is it a correct decision in the light of reason?
This discussion answers that trusting revelation is actually a requirement of reason. Allah Almighty possesses infinite knowledge and wisdom, while humans have limited intellect.

 Points / Main Arguments

1. Allah is the Owner of Infinite Knowledge and Authority
Allah has chosen the current system of destiny from infinite possibilities.
This choice is based on knowledge, wisdom, grace, and justice.
Humans cannot know all these possibilities, so their understanding is partial and imperfect.
Therefore, blind trust in revelation is not foolishness, but a sign of mature intellect.

2. Human Limited Perception
Humans can reach only the apparent causes and outcomes, while Allah

knows both the visible and hidden aspects.
Thus, every command that Allah gives through revelation is based on His complete knowledge, even if its wisdom is not apparent to humans.

3. Experience and Observation are Limited
Reason and experience are constrained by time and space. Revelation provides guidance beyond these limits, which is why trusting revelation is not contrary to reason but a certainty that surpasses it.

4. Trust in Revelation Completes Reason
The role of reason is to seek truth, and when truth is revealed through revelation, it must be accepted. Hence, denying revelation is rebellion against reason, and trusting it is the perfection of intellect.

🌾 Conclusion

Blind trust in revelation is not foolishness; rather, it is based on

Allah’s infinite wisdom, knowledge, and power.
When a person acknowledges the limits of their intellect and accepts the Creator’s revelation, this represents the highest degree of rational awareness and faith.

And Allah knows best.

—

Allah’s Perfect Knowledge and Power — Free from Error or Deficiency

All praise belongs to Allah, Who knows everything, has power over everything, and exercises perfect wisdom in every decision.
His knowledge encompasses all realities from eternity to eternity.
His power dominates everything.
His judgments are free from error and deficiency.

O people! Our knowledge is limited, our observation imperfect, and our experience full of mistakes, but Allah’s knowledge is perfect and His power flawless. He never makes a wrong decision, nor does He wrong anyone.

The Reality of Qadr (Divine Decree) — Authentic Hadith

The Messenger of Allah ﷺ said:

> "A man continues to act according to the deeds of the people of Paradise until there remains a hand’s distance between him and Paradise, then Qadr overcomes him and he begins to act according to the deeds of the people of Hell and enters Hell. And a man continues to act

according to the deeds of the people of Hell until there remains a hand’s distance between him and Hell, then Qadr overcomes him and he begins to act according to the deeds of the people of Paradise and enters Paradise."
(Bukhari 3208, Muslim 2643)

This hadith has two meanings:

1. Apparent meaning: A person outwardly performs righteous deeds but in Allah’s knowledge is destined

for Hell, because he is secretly a hypocrite.

2. Deeper meaning: It demonstrates Allah’s perfect knowledge and power: your eyes may be deceived, your experience may be wrong, but Allah’s knowledge is never mistaken.

In this deeper sense, two aspects emerge: according to our experience and observation, if someone seems close to Paradise, our experience may be incorrect because Allah’s

knowledge is infallible. But if in reality a person reaches Paradise, then this scenario becomes hypothetical, because Allah can increase his faith further.

As Allah says:

> وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

"And Allah would never let your faith be lost; indeed, Allah is ever Compassionate and Merciful toward the people."
(Al-Baqarah: 143)

> ۚ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ

"And whoever believes in Allah, He guides his heart with the light of guidance."
(At-Taghabun: 11)

The Prophet ﷺ said:

> "I asked (Heraclius) whether a person who is displeased with his religion can become an apostate. You said: No. The characteristic of faith is that when it settles in the

heart with pleasure, the person does not turn back."
(Sahih Bukhari: 7)

Similarly, in Surah An-Nisa, verses 137–138, it is indicated that the apostate is essentially a hypocrite, whose disbelief becomes apparent.

And Allah knows best.

Allah’s Decision — The “Fist” Hadith

Narrated by Anas ﷺ, the Messenger of Allah ﷺ said:

> "Allah, the Exalted, filled a fist and said: ‘This is with My mercy in Paradise,’ and filled another fist and said: ‘This is for Hell, and I do not care at all.’"
(As-Silsilah As-Sahihah: 47, Musnad Abi Ya’la: 3359)

Allah’s knowledge and power are such that He does not need to

deliberate to decide in favor of grace or justice. Creation may worry about making a mistake, but Allah's judgment is always perfectly just and correct.

Difference Between This World and the Hereafter

In this world, a person may labor day and night and fail, because worldly outcomes are subject to Allah's will—He gives as He wills, to whomever He wills.

But in the Hereafter, reward is determined by intention, sincerity, effort, and patience.

Allah says:

> ﴿مَّن كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا
> مَذْمُومًا مَّدْحُورًا ۝ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُم
> مَّشْكُورًا ۝ ١٩﴾

(Al-Isra: 18-19)

Translation:
Whoever desires only the worldly life, We give him in it whatever We will to

whomever We wish, then make Hell his inevitable destination, humiliated and rejected.
But whoever seeks the Hereafter and strives for it as he should, while being a believer, his effort will be rewarded.

"Mā nashā’u liman nūrīd" means “as much as We wish, to whomever We wish”—this is the worldly matter.
"Mashkūr" means that Allah, in His grandeur, appreciates and rewards such effort and patience eternally—this is the matter of the Hereafter.

Point of Decree and Mercy

Remember: entering Paradise is by Allah’s grace, and entering Hell is by Allah’s justice.
The ability to perform good deeds is also by Allah’s mercy.

As the Prophet ﷺ said:

> "No one’s deeds will admit him to Paradise… not even me, unless Allah covers me with His mercy."
(Bukhari 5673, Muslim 2816)

Thus, true success depends on Allah’s mercy, though deeds and patience are the means to obtain it.

As indicated in the Qur’an:

> وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ۙ ۝

"And He will reward them with a magnificent Paradise and silk garments because they exercised patience."
(Surah Al-Insan: 12)

> أُوْلَٰٓئِكَ يُجۡزَوۡنَ ٱلۡغُرۡفَةَ بِمَا صَبَرُواْ وَيُلَقَّوۡنَ فِيهَا تَحِيَّةٗ وَسَلَٰمًا ۝

"These are the ones who will receive the elevated rooms in Paradise for their patience; they will be greeted there with peace and salutations." (Al-Furqan: 75)

Judgment Free from Oppression

Allah says:

> ◌ِوَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ

"And your Lord is not a tyrant to the servants."
(Fussilat: 46)

And in a Hadith Qudsi:

> "O My servants! I have forbidden oppression upon Myself and made it forbidden among you, so do not oppress one another."
(Muslim 6572)

Supplication

O Allah! Grant us complete certainty in Your knowledge and power.
Cover us with Your grace and mercy.
Write our lives and deaths upon faith, and on the Day of Judgment admit us to Paradise by Your favor.
Ameen, O Lord of the worlds.

And Allah knows best.

—

The Virtue of the Companions and the True Station of the Believers

In the Qur’an, Allah says in Surah Al-Fath (18):

> لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

"Indeed, Allah was pleased with the believers when they pledged allegiance to you ﷺ under the tree.

He knew what was in their hearts, so He sent down tranquility upon them

and rewarded them with a near victory."

This verse highlights two profound points:

1. Allah declared His pleasure with them despite being fully aware of their inner states.

2. This occurred while Allah already knew their future.

If, as the Rafidah claim, the Companions later became apostates, this would have been known to Allah beforehand. In that case, Allah would not have declared His pleasure with them but would have referred to them as “hypocrites.”

However, the Qur’an uses the expression “رضي الله عنهم” — indicating absolute and eternal pleasure.

Difference Between True Apostates and Hypocrites

In Surah An-Nisa (137–138), Allah says:

> إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا
> لِيَهْدِيَهُمْ سَبِيلًا ۔ بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

"Indeed, those who believed, then disbelieved, then believed again, then disbelieved, and increased in disbelief—Allah will never forgive them nor guide them to a way. Give glad tidings to the hypocrites of a painful punishment."

This shows that those who oscillate between faith and disbelief are actually hypocrites, not true believers or Companions. A genuine apostate, in reality, never existed; such people were hypocrites from the beginning.

Allah Preserves True Faith

Allah says:

> وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

"And Allah would never let your faith be lost."
(Surah Al-Baqarah, 2:143)

And:

> وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ◌ُ

"Whoever believes in Allah, He guides his heart."
(Surah At-Taghabun, 64:11)

These verses show that whoever truly believes with a sincere heart,

Allah grants guidance and steadfastness. Faith is a permanent light, and Allah never wastes the light He grants.

Therefore, if someone later appears as an “apostate,” it only shows that they were never a true believer but had hidden hypocrisy in their hearts. The Qur’an’s principle is: “Apostasy is the manifestation of hypocrisy, not the decline of true faith.”

Heraclius, the Roman king, understood this when he asked Abu Sufyan ﷺ:

> “Did anyone among them return to disbelief after believing?”
Abu Sufyan said: “No.”
Heraclius said:
“This is the reality of faith: once it settles in the heart, it does not turn back.”
(Sahih Bukhari, Hadith 7)

This confirms that true faith never reverses. According to the Qur’an, an “apostate” is not one who was a believer but one who was already concealing hypocrisy.

The Misguided Belief of the Rafidah

The Rafidah claim that “Allah finds out later” (i.e., bada’)—this is extreme disbelief and shirk.
Allah has known everything since eternity. He knows outcomes in advance, so His decisions never change based on hindsight. Changes in rulings (as in naskh and mansukh) are not due to error but are based on wisdom and circumstances, all of which were known to Allah from the beginning.

> ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

"And Allah has knowledge of all things."

Thus, doubting the Companions or leveling accusations against them is, in reality, a denial of Allah’s pleasure, not just a criticism of the Companions.

The Virtues and Rewards of the Companions

In Sahih Muslim, the Prophet ﷺ said:

> مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ ◌ُ

“Whoever initiates a good practice in Islam will have its reward, and the reward of those who act upon it after him.”
(Sahih Muslim, 1017)

> مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ ◌ِ

“Whoever guides someone to a good deed will receive a reward equal to that of the doer.”
(Sahih Muslim, 1893)

The Qur’an also says about Jihad:

> وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ
فِيهَا اسْمُ اللَّهِ كَثِيرًا

“If Allah did not repel people by means of others, monasteries, churches, synagogues, and mosques where Allah is much remembered would have been destroyed.”

(Surah Al-Hajj, 22:40)

By these evidences, the deeds of the Companions continue to be recorded in the register of deeds based on Qur’an and Hadith until the Day of Judgment. This demonstrates the countless virtues of the Companions.

Even if sins exist among them, their immense good deeds outweigh any minor errors, and any disputes are forgiven by Allah’s grace. Furthermore, the rewards of all the Companions and Muslims are also

recorded in the Prophet ﷺ's register, making his virtues the greatest.

> ۡإِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡ

“Indeed, the most honored of you in the sight of Allah is the most pious.” (Surah Al-Hujurat, 49:13)

Here, taqwa refers to intellectual and moral virtue, found most perfectly in the Prophet ﷺ.

Important: The Sins of the Companions Cannot Harm Them

The Rafidah often highlight the sins of the Companions to criticize them. But human perfection is never demanded; rather, forgiveness is emphasized. The mention of Companions’ sins is only for educational, historical, or corrective purposes, not to suggest harm.

Example: If a Companion were hypothetically resurrected and committed a major sin like unjust killing, this does not imply permission

or triviality. It only demonstrates that their immense good deeds, recorded based on Qur’an and Hadith, outweigh such sins, rendering them ineffective in causing harm.

Conclusion

The knowledge of the Companions’ hearts and Allah’s pleasure with them is proven by the Qur’an. Doubting them results from ignorance.

Companions like Uthman رضي الله عنه, who contributed wealth in battles such as Bir Rumah and Jaysh al-Asra, were promised Paradise by the Prophet ﷺ (Tirmidhi 3701, Sahih Bukhari 2778). Allah declared their hearts worthy of forgiveness.

> ◌ُرَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

"Allah was pleased with them, and they were pleased with Him."

And Allah knows best.

Hope in Allah’s Mercy

Allah says:

قُلۡ يٰعِبَادِىَ الَّذِيۡنَ اَسۡرَفُوۡا عَلٰٓى اَنۡفُسِهِمۡ لَا تَقۡنَطُوۡا مِنۡ رَّحۡمَةِ اللّٰهِؕ اِنَّ اللّٰهَ يَغۡفِرُ الذُّنُوۡبَ >

جَمِيۡعًا ؕ اِنَّهٗ هُوَ الۡغَفُوۡرُ الرَّحِيۡمُ

"Say: O My servants who have transgressed against themselves, do not despair of Allah’s mercy. Indeed, Allah forgives all sins. Indeed, He is the Most Forgiving, Most Merciful." (Surah Az-Zumar, 39:53)

The Prophet ﷺ said:

> "By Him in Whose hand is my life! If you do not commit sins, Allah would replace you with a people who commit sins and then seek Allah’s forgiveness, and Allah would forgive them."
(Sahih Muslim 6965/2749)

Story of the Man Who Committed Many Sins

The Prophet ﷺ said: “There was a man among the Children of Israel who had killed ninety-nine people unjustly. Then he repented and went out to ask a question. He came to a hermit and asked if there was any way his sin could be forgiven. The hermit said no. Upon hearing this, he killed the hermit too, completing one hundred murders. Then he asked

others. Finally, another hermit told him to go to a certain village. He had not even reached halfway when he died. While dying, he turned his chest toward that village. Then there was a dispute between the angels of mercy and the angels of punishment about who should take him. But Allah commanded the village he was heading to come closer to his corpse, and the village he had left to move away. Then Allah said to the angels: measure the distance, and the village he was heading toward was closer by a span; therefore he was forgiven." (Sahih Bukhari 3470, Sahih Muslim 2766/7008/7010)

The Servant Who Kept Returning in Repentance

The Prophet ﷺ said: “A servant

committed many sins and said: ‘O my Lord! I am Your sinful servant, forgive me.’ Allah the Almighty said: ‘My servant knows that his Lord exists who forgives sins and punishes for them. I have forgiven My servant.’ Then the servant abstained as long as Allah willed, then sinned again and said: ‘O my Lord! I sinned again,

forgive me.’ Allah said: ‘My servant knows that his Lord exists who forgives sins and punishes for them. I have forgiven him.’ This happened three times. After that, he may act as he wishes.”
(Sahih Bukhari 7507)

Repeated Assurance of Allah’s Forgiveness

The Prophet ﷺ narrated from Allah:

> "A servant committed a sin and said: 'O Allah, forgive me!' Allah, Blessed and Exalted, said: 'My servant has sinned but knows that his Lord exists who forgives sins and punishes for them.' The servant sinned again and said: 'O my Lord, forgive me!' Allah said: 'My servant has sinned but knows that his Lord forgives sins and may punish for them.' He sinned again and said: 'O my Lord, forgive me!' Allah said: 'My servant has sinned but knows that his Lord forgives sins and may punish. Now, do as you will, I have forgiven you.'"

(Reported by Abdul A’la; Sahih Muslim 2758/6986)

The Mercy of Allah and His Compassion for Creation

The Prophet ﷺ said:

> “Allah has a hundred mercies. From these, He sent one mercy to the jinn, humans, livestock, and insects, because of which they show compassion, kindness, and mercy toward one another. Likewise, wild animals show compassion toward their young. Allah has preserved

ninety-nine mercies to show mercy to His servants on the Day of Judgment.”
(Sahih Muslim 6974)

The Prophet ﷺ said:

> “When Allah created His creation, He wrote in His Book with Himself: ‘My mercy has prevailed over My anger.’”
(Sahih Muslim 6971)

It is narrated from ʿUmar ibn al-Khattab رضي الله عنه: Some prisoners were brought to the Prophet ﷺ. Among them, a woman was looking for someone and found her child among the prisoners. She took the child, held it close to her chest, and began to nurse it. The Prophet ﷺ asked:

“Do you think this woman would throw her child into the fire?” They

said: “No, by Allah, she would not harm it as far as she could.” The Prophet ﷺ said: “Allah is more merciful to His servants than this woman is to her child.”
(Sahih Muslim 6978)

The Prophet ﷺ said:

> “A man had not performed a single good deed. When he was about to die, he told his family: ‘Burn half of my body in the sea and scatter the

other half in the air. By Allah, if Allah punishes me, He will give such a severe punishment that no one in the worlds has ever suffered.’ When the man died, his family followed his instructions. Then Allah commanded the air, and it gathered all the scattered parts, and He commanded the sea, and it also gathered all the parts within it. Allah asked the man: ‘Why did you do this?’ He said: ‘O my Lord, out of fear of You, and You know best.’ Allah forgave him.”
(Sahih Muslim 6980)

The Prophet ﷺ said:

> “Allah, the Almighty, extends His Hand at night so that the sinner of the day may repent, and He extends His Hand during the day so that the sinner of the night may repent, until the sun rises from the west.”
(Sahih Muslim 6989)

The Prophet ﷺ said:

> “There is no one who likes praise more than Allah, so He praised Himself. There is no one more protective than Allah, so He made forbidden bad deeds. And there is no one who likes acceptance of excuses more than Allah, so He sent down the Book and sent the Messengers.” (Sahih Muslim 6994)

It is narrated from ʿAbdullah ibn Masʿud رضي الله عنه: A man kissed a woman, then came to the Prophet ﷺ and mentioned it. Then Allah revealed this verse:

> ◌ِوَأَقِمِ الصَّلَوٰةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْل

“Establish prayer at the two ends of the day and some hours of the night. Indeed, good deeds erase evil deeds.”
(Surah Hud, 11:114)

The Prophet ﷺ said: “This is advice for those who accept guidance.” The man asked: “O Allah’s Messenger, is it for me?” He ﷺ replied: “It is for whoever among my Ummah performs it.”
(Sahih Muslim 7001)

The Virtue of Good Deeds, Charity, and Remembrance of Allah

The Prophet ﷺ said:

> “Purity is half of faith. Saying ‘Alhamdulillah’ fills the scale (of deeds). Saying ‘SubhanAllah’ and ‘Alhamdulillah’ fills the vastness from the heavens to the earth. Prayer (Salah/Dua) is light, charity is proof, patience is illumination. The Qur’an is an argument for or against you. Every person begins the day trading their deeds; then they either free themselves or destroy themselves.” (Sahih Muslim 223)

The Prophet ﷺ said:

> “Every morning, charity is due on every joint of each person among you. Every Tasbih (saying SubhanAllah) is charity. Every Tahmid (saying Alhamdulillah) is charity. Every Tahlil (saying La ilaha illallah) is charity. Every Takbir (saying Allahu Akbar) is charity. Guiding someone to good is charity, and preventing someone from evil is charity. And two Rak‘ahs (voluntary prayer) offered at midday suffice for all of these.”
(Sahih Muslim 720)

The Prophet ﷺ said:

> “Every day, charity is obligatory on every joint of a person. Helping someone onto their mount or carrying their load is charity. Speaking good and pure words is charity. Every step taken toward prayer is charity. Guiding a traveler is also charity.” (Sahih al-Bukhari 2891)

The Prophet ﷺ said:

> “Every human being from the children of Adam is created with 360 joints. Whoever says Takbir, praises Allah, declares His Oneness, glorifies Him, seeks His forgiveness, removes a stone, thorn, or bone from the path, enjoins good, or forbids evil—then for each of these 360 joints, he will walk that day as if he has freed himself from the Fire of Hell.”

(Sahih Muslim 1007/2330)

The Prophet ﷺ said:

> “Allah has angels who roam the paths, seeking those who remember Him. When they find people remembering Allah, they call one another: ‘Come, our purpose is achieved.’ Then they hover over them with their wings up to the heavens and then return to their

Lord. Allah asks them, though He already knows about His servants: ‘What were My servants saying?’ They reply: ‘They were glorifying You, declaring Your greatness, praising You, and extolling Your majesty.’ Allah asks: ‘Did they see Me?’ They reply: ‘No, by Allah, they did not see You.’ Allah asks: ‘Then how would it be if they saw Me?’ They reply: ‘If they saw You, they would worship You even more, glorify You more, and perform more Tasbih.’ Allah asks: ‘What were they asking Me for?’ They reply: ‘They asked for Paradise.’ Allah asks: ‘Did they see Paradise?’ They reply: ‘No, by Allah,

they have not seen Paradise.’ Allah asks: ‘Then how would it be if they saw Paradise?’ They reply: ‘If they saw it, they would desire it even more, seek it more, and long for it more than anything.’ Allah asks: ‘What did they seek protection from?’ They reply: ‘From the Hellfire.’ Allah asks: ‘Did they see Hell?’ They reply: ‘No, by Allah, they have not seen it.’ Allah asks: ‘Then how would it be if they saw it?’ They reply: ‘If they saw it, they would be foremost in avoiding it and most fearful of it.’ Allah then says: ‘I bear witness that I have forgiven them.’ One of the angels said: ‘O Messenger of Allah, among

them was someone who was not a regular remembrancer, but came out of necessity.' Allah said: 'These are the people; even a person sitting in their gathering is not left unfulfilled.'" (Sahih al-Bukhari 6408, Sahih Muslim 2689)

Allah knows best

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🌿 Prayer for Relief from All Sorrows 🌿

1. Begin with Bismillah – this is also included in praise.

ِبِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡم

2. Then praise Allah – offering His Hamd and glorification.

الحمدللّٰہ رب العالمین، ربنا، وغیرہ

3. Send Durood Shareef (salutations) on the Prophet ﷺ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

4. Then in the supplication, recite only Durood Shareef صلی اللہ علیہ وسلم – 100 times.

Note: Reciting 100 times is not obligatory; fewer or more is acceptable. Even three times is sufficient. In this part of the supplication, recite only "صلی اللہ علیہ وسلم" (Durood Shareef).

5. Conclude the supplication with "Ameen."

Evidence and Explanation:

1. Beginning with Bismillah:
It is recommended (Mustahab) to start every action with Bismillah.

2 & 3. Praise and Durood:

The Messenger ﷺ said:

> “When anyone of you supplicates, begin with praise and glorification of Allah, then send blessings on the Prophet ﷺ, and then ask whatever you wish.”
(Sunan Abu Dawood: Hadith 1481)

Also, once in the mosque, the Prophet ﷺ instructed a person:

> “O worshipper! You hastened. After finishing your prayer, first mention

Allah’s praise befitting Him, then send blessings on me, and then supplicate to Allah.”
(Tirmidhi 3476)

4. Replacing Supplication with Durood:
Ubayy ibn Ka‘b رضي اللهعنه asked:

> “O Messenger of Allah! What if I change all my supplication into Durood for you?”

The Prophet ﷺ said:

“Then all your grief will be removed and your sins will be forgiven.”
(Jami‘ at-Tirmidhi: Hadith 2457)

Abdullah ibn Mas‘ud رضي الله عنه said:

> “When the Prophet ﷺ supplicated,

he supplicated three times, and when he asked for something, he asked three times.”
(Sahih Muslim 1794)

5. Ameen at the end:

Saying “Ameen” at the conclusion of supplication is Sunnah. The Prophet ﷺ said:

> “When the Imam says ‘وَلَا الضَّالِّينَ,’ say Ameen, for whoever’s Ameen coincides with that of the angels, their previous sins are forgiven.”
(Sahih Bukhari 780, Sahih Muslim 410)

Important Notes:

This supplication does not mean abandoning other needs or prayers. It is a complete method specifically for relief from sorrows: starting with Allah’s praise, Durood Shareef, reciting only Durood Shareef, and ending with Ameen.

At least once daily, recite this complete supplication with only

Durood Shareef to seek relief from all sorrows.

Afterwards, other supplications may also be made, following the same order: first Allah’s praise, then Durood Shareef, then mention your need, and conclude with Ameen.

Conclusion Dua Example:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيم

َ◌وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِين

Translation:
“Our Lord, accept [this] from us; indeed You are the All-Hearing, All-Knowing.
And all praise is due to Allah, the Lord of all worlds.”